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OF ORIENTALISTS
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PROCEEDINGS

OF THE

TWENTY-SIXTH INTERNATIONAL CONGRESS OF ORIENTALISTS

NEW DELHI
4-10th January, 1964

VOLUME I



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FOREWORD

I have great pleasure in releasing to the public the first volume of the *Proceedings of the Twenty-sixth International Congress of Orientalists*. It was our hope that this volume would be available by the end of 1965 but those who have experience of publishing a book with contributions from scholars from many different countries know that with the best effort of both contributors and editors, all articles are not received in time. In fact, sometimes one article alone may and does hold up the entire publication.

The editors have faced these difficulties valiantly and I understand that most of the material for the second volume also is already in hand. The third and the fourth volumes deal with Indology, Islamic Studies and other Asian subjects where in addition to difficulties of the contents, there are additional problems posed by the need to print different texts in rare and in some cases extinct alphabets. Nevertheless, our effort will be to publish the remaining three volumes before the end of 1967. The press has offered every cooperation in overcoming difficulties posed by strange and unfamiliar scripts and I am confident that it will spare no effort to get the work completed within the specified date.

The XXVI session of the Congress had certain features which distinguish it from earlier sessions. It was mainly the initiative of Sir William Jones and the then Royal Asiatic Society of Bengal which started a sustained and scientific interest in Oriental lore. Indology was perhaps the core of these studies in their initial stages and as such the session of the congress in India was like a long awaited homecoming. Another feature of this Congress was the number of nationalities represented among the delegates and the Chairmen of the different Sections.

We have tried to make the record as complete as possible and names of all institutions and delegates communicated to us officially have been included. We regret that in spite of our best efforts, names of some institutions and delegates may yet have been left out.

It was not easy to decide which papers should be included in the Proceedings. Even with the utmost pruning, the publication will run to about a thousand pages. That the work could at all be done is due to the unstinted cooperation of the Chairmen of the different Sections who indicated which papers were to be included in full and which only in abstract. Theirs was a difficult task and I would like to thank them on behalf of the Congress as well as the Organising Committee. I would also like to record my gratefulness to the editors for the manner in which they have carried out the necessary but tedious task of editing papers, comparing texts and reading proofs. Finally, I must thank the printers for the way in which they have cooperated in bringing out this volume and hope that they will show the same interest and care in publishing the succeeding volumes as early as possible.

The activities of the XXVI International Congress of Orientalists will come to an end only when the full proceedings are published. Since this is only the first of four volumes, I cannot say that our work is over but the Organising Committee of the XXVII Congress has already been constituted and the centre of interest will now shift to its activities. I present this volume to the Orientalists of the world to mark the beginning of the end of the XXVI Congress.

New Delhi
15th September, 1966

HUMAYUN KABIR

THE INTERNATIONAL CONGRESS OF ORIENTALISTS AND INDIA: A BRIEF SURVEY[1]

A. A BRIEF HISTORY OF THE CONGRESS

The idea of forming an International Congress of Orientalists was conceived by a French savant, Prof. Léon de Rosny. The Congress was born in Paris in 1873. Its origin may be traced ultimately to the Asiatic Society in Calcutta, which was founded by Sir William Jones in 1784 for an "enquiry into the history and antiquities, arts, sciences, and literatures of Asia". Among the rare spirits in Europe during the second half of the eighteenth century, who, nurtured as they were in the humanism of ancient Greece and Rome, felt irresistibly drawn towards the culture and religion in the languages and literatures of the East, was Sir William Jones. And it is very largely to his credit that an instinctive urge was brought within the purview of a reasoned endeavour,—a vague and imperfectly understood and a wistful desire to know more about the Eastern peoples and to speculate about them was transformed by him into a conscious spirit of enquiry and systematised research. Though he was not a pioneer in this field, no one seems to have understood more penetratingly the implications of this new line of enquiry into the history and civilisation of the peoples of Asia in which the mind of Europe began to busy itself for the first time. Sir William Jones opened up for Europe a new chapter in the Science of Man—that of Orientalism; and the participation of Eastern scholars with those of Europe has formed a brilliant and a significant episode in the history of intellectual co-operation, and has given a new orientation to itself, now transforming it to a thing of national and not merely academical interest for the peoples of the Afro-Asian countries. Thus in the extension of the horizon of Europe from the purely material to the intellectual, in matters concerning the East, Jones took a leading part. After that, a select group felt attracted by the deeper spiritual experience of India and China, and of Sufiistic Islam—subjects which appear to be slowly but inevitably drawing thinking people all over the world, the translators and the specialists having done the preliminary spadework in giving rise to an ever-growing interest.

The Asiatic Society was thus responsible for creating an interest in the culture and wisdom of the East. It may be described as the mother of all orientalistic institutions which were started during the first half of the nineteenth century. The founders of the Russian Asiatic Academy (inaugurated in 1810 at St. Petersburg) declared that "in the last years of the eighteenth century there has been a transformation in the attitude of human civilisation...The accidental reasons for this revaluation are the successes of the British in India, the mastery on the part of the German scholars of the sacred language of the Brahmans,......and also the foundation of the Asiatic Society at Calcutta."

Among other oriental institutions which followed in its train, mention may be made of the *Société Asiatique* of Paris (1822), the *Royal Asiatic Society* of London (1829), and the *Deutsche Morgenländische Gesellschaft* of Berlin.

Since then great progress has been made in oriental studies following the footsteps of Sir William Jones, and great discoveries were made in India, Egypt, Mesopotamia and Persia. Necessity was then being keenly felt for a congregation of students of congenial pursuits, for registering progress of oriental studies carried on in different parts of the world, and for hearing reports about the newly explored regions, and the new lines of research with which the scholars were occupying themselves, with the problems awaiting solution and subjects requiring investigation. This Congress was the product of this thinking. We are indebted to the French Egyptologist Prof. Rosny, as mentioned above, for the conception of "this small, but novel and grand" Congress.

The main purpose of the Congress was admirably summed up by Prof. F. Max Müller at the Second Congress in 1874. In explaining the reason for the existence of the Congress and for the objects which were "in view in holding from time to time these Congresses", he said: "Many a time I have been asked, what is the good of an International Congress of Orientalists? It seems to me that the real and permanent use of these scientific gatherings is twofold: (a) They enable us to take stock, to compare notes, to see where we are and to find out where we ought to be going; (b) They give us an opportunity, from time to time, to tell the

[1] By Professor Suniti Kumar Chatterji and Shri Sibadas Chaudhuri

world, where we are, what we have been doing for the world, and what, in return, we expect the world to do for us". In amplification of the first point he continued: "Knowledge, for its own sake, is the most dangerous idol that a student can worship. We despise the miser who amasses money for the sake of money, but still more contemptible is the intellectual miser, who hoards up knowledge instead of spreading it. Against this danger of mistaking the means for the end, of making bricks without making mortar, of working for ourselves instead of working for others, meetings such as our own, bringing together so large a number of the first oriental scholars, seem to me a most excellent safeguard. Oriental literature is of such enormous dimensions that our small army of scholars can occupy certain prominent positions only; but those positions, like the stations of a Survey, ought to be carefully chosen so as to be able to work in harmony together. I hope that in that respect our Congress may prove of special benefit. We shall hear each of us from others, what they wish us to do. 'Why don't you finish this? Why don't you publish that?' are the questions which we have already heard asked by many of our friends. We shall be able to avoid what happens so often, that two men collect materials for exactly the same work; and we may possibly hear of some combined effort to carry out great works which can only be carried out by *viribus unitils*."

Another feature of the Congress is the opportunities which it affords to fellow-workers in making each other's personal acquaintance and meeting in friendly intercourse. This has been happily expressed by Sir Henry Rawlinson during the banquet in honour of the Second Congress: "Oriental scholars, like all other scholars, belong to the *genus irritabile*, and there was probably none in that assembly who had passed his literary life without having given and received hard blows. Now personal intercourse softened the asperity of literary controversy, and those who had been opposed on literary subjects would find on meeting that, although they might differ on certain matters, they are still gentlemen and scholars, and in their future controversies they would adopt to each other a more kindly tone from having met together at the social board."

In spite of the wishes expressed above and the best efforts of the organisers of the Congress, there were times when its existence was threatened or its utility was questioned. We find an echo of this even as late as 1948 in an address of Prof. H. A. R. Gibb at the 21st session. He said: "An opinion has been privately expressed in several quarters during this week that these International Congresses....no longer serve a useful purpose. This meeting has decisively, and I believe, rightly rejected that opinion...At the same time, it may well prove that in the course of time the conduct and organisation of future International Congresses of Orientalists will differ to some extent from those of past Congresses. The changing problem of oriental studies will almost certainly make it necessary to evolve new instruments to meet new needs and special tasks of international co-operation."

The difficulties have been surmounted. So far, twenty-five sessions of the Congress have been held in different parts of Europe, Africa and Asia, under the presidentship of celebrated men in the domain of Orientology.[1] Sessions of the Congress have normally been held at an interval of two or three years, except for two long breaks due to the two Great Wars.

The achievement of the Congress for the advancement of oriental scholarship and for the protection, collection and preservation of the oriental heritage of arts and literature can be evaluated from the resolutions passed at the various sessions and from the papers read[2] there. In the words of Prof. F. Max Müller: "Look at our papers, look at our discussions, how they have touched and thrown light on the most important questions of oriental scholarship. I believe I may say that our Congress will make a lasting epoch in the progress of oriental studies. We have had some startling announcements, we have had shown that we can differ, yet respect the opinion of our opponents."

In the first session, a body of statutes was drawn up by L. Rosny himself and the founder members for the conduct of the Congress. "These statutes...had never been discussed *in pleno*, and never been formally ratified by any subsequent Congress", as Max Müller observed. As a result, there arose sometimes "misunderstandings and personal jealousies" in the conduct of the Congress, having no permanent committee to settle its affairs. At the end of the Scandinavian Congress (8th), there was no official invitation from any Government or Academy for holding the 9th Congress. Several places had been privately suggested, but the members could not arrive at a decision. It was then left to a body of past Presidents with a request to form a committee "for the whole purpose of receiving, and either accepting or rejecting, such invitations as might be

[1] For dates, places of venue and names of presidents for the various Sessions of the International Congress of Orientalists see p. 7.
[2] A full index is under preparation by Sibadas Chaudhuri, Asiatic Society, Calcutta.

sent to them". The committee approved London as the place of the 9th Congress and secured the services of the illustrious scholar Prof. F. Max Müller as the General President. But for the powerful intervention of Lord Reay in the matter, the Congress might not have been held at all. The first thing which occupied the mind of the members of the Congress was to find out ways to avoid such difficulties in the future. Sir Thomas Wade proposed and Dr. T. H. Thornton seconded a resolution for the appointment of a committee "for drawing up regulations for the organisation and conduct of the Congress based upon the practice of the past sessions, and to consider the time and place of the next meeting of the Congress." It was carried unanimously. The committee framed the regulations. They were ratified at the concluding session on September 12, 1892. The new regulations included clauses for formation of two committees—one, to assist the Congress in the determination of the time and place at which the next Congress was to meet and in other matters of importance (known as the *Consultative Committee*); and the other (*Inter-sessional Committee*), to deal with the urgent matters arising between the termination of any session and the commencement of the following session.

These rules were amended at the 11th Congress (Paris) in 1897, and at meeting of the whole Congress the revised rules were agreed to. Since then the Congress is being held under these statutes.

The difficulties of the languages used in the Congress "diminished considerably the advantages derivable from public readings and discussions." The First Congress had laid down that the languages to be used in the conference were to be two only—French, and the language of the country holding the Congress. This rule proved to be irksome and impossible, and finally liberty to use any language was given to members. Now generally these three international languages are commonly used in the discussions—English, French and German, but there is no bar to any other language.

Women are now participating in the Congress just like men, but this right was rather tardy in being accorded to them.

The Congress functions through its various Sections. Each Section of the Congress has been presided over from the beginning by a celebrated scholar on the subject of the Section.

At the last Congress, the 25th, held in Moscow in 1960, Africa was formally brought within the orbit of Oriental Studies, and the growing importance of Africa was in this way recognised by starting a new Section for Africa. Previous to this, it must be noted, there was no neglect or omission of African Studies as such in the Congress of Orientalists. In connexion with Egypt and Islam, with Anthropology and Ethnology, with Linguistics and with History and Civilisation, there were read and discussed a number of valuable papers on Africa by experts, and these form a good nucleus for Scientific African Studies. Now Africanists are having an independent Congress of their own, but the African Section of the Congress of Orientalists can very well act as a liaison between Africa and the East.

The International Congress of Orientalists has been conspicuously successful through its 25 sittings in the course of nearly a century (1873-1963) to implement the ideals and aims with which it started, and has helped to bring about a fuller and more correct understanding of Asia among the intellectuals of Europe and America; and it has even been of service to the peoples of the East in understanding their own history and culture in their proper world perspective. It has paved the way for the popularisation of Oriental Studies in the West, and for the birth of a new World Humanism, where the Greco-Roman and European world of culture will be federated with the Indian, Chinese, Japanese, Iranian and Arabian worlds, as presenting complimentary facets of Modern Civilisation.

B. INDIA AND THE CONGRESS

India has actively participated in the Congress since its inception.

In the First Congress India was represented by E. C. Bayley (Simla), Sir William Hunter and Rev. James Long (Calcutta), R. T. H. Griffiths (Varanasi), Arthur Burness (Madras), and James Burgess (Bombay). Rev. Long and Mr. Bayley were the representatives of the Asiatic Society, Calcutta.

In the Second Congress, Hurrychund Chintamun, Cursetjee Maneckjee, Ram Dass Sen and Sankar Pandurang Pandit were the Indian scholars who attended. In the Mansion House Banquet, the Lord Mayor of London, Sir Andrew Lusk, proposed "the present members of the Oriental Congress", combining in the toast the names of Dr. Birch, Prof. Lepsius and Sankar Pandurang Pandit. Sankar Pandurang

Pandit and Prof. Ramkrishna Gopal Bhandarkar contributed papers: their subjects were, respectively, "Who wrote the Raghuvaṁśa, and when?" and "The Nāsik Cave Inscriptions".

In the Fourth Congress Dr. Garson da Cunha of Goa was elected Secretary to the Indian Section.

In the Fifth Congress, Pandit Shyamaji Krishnavarma (then a student of Balliol College, Oxford) read a paper on "Sanskrit as a living language in India". He illustrated the subject of Prof. Monier-Williams's paper on the *Sandhyā* and *Brahma-yajña* ceremony of the Brahmans by the performance of the sacred rites and recitation of the *Gāyatri*. Two addresses in Sanskrit from Ramadas Sen of Berhampore in Bengal and Pandita Ramabai (of Maharashtra) from Silchar in Assam were also read by him.

In the Sixth Congress, Prof. Peterson brought to the notice of the participants the work done by Pandit Bhagavanlal Indraji on the date of an ancient Indian inscription. At the Banquet, toasts were proposed in the Sanskrit language; and Pandit Shyamaji Krishnavarma and his brother-in-law Ramdas Chublidas addressed the gathering in Sanskrit, Gujarati and English.

In the Seventh Congress, Prof. Ramkrishna Gopal Bhandarkar read a paper on the principal results of his studies in Sanskrit manuscripts and literature, with particular reference to the sacrificial ritual and the *Pañcharātra* system. At the request of Dr. Bühler he composed eight verses in Sanskrit and chanted them at the final meeting of the Aryan Section. This was printed as an appendix to the Daily Progress Report. As desired by some of the German scholars present, he chanted some hymns from the Rig-Veda Samhita in the traditional style of *svādhyāya* or Veda-chanting.

In the Eighth Congress, Prof. H. H. Dhruva read a paper on "Sanskrit Elements in Euclid's Geometry"; and Dr. J. J. Modi spoke on the Avesta and the Funeral Ceremonies of the Zoroastrians. Professor Dhruva composed three Sanskrit poems on the occasion, one of which conveyed thanks to the people of Norway and Sweden for their hospitable reception to the Congress.

In the Ninth Congress there was a lively discussion on Sir R. West's address on "Higher Education in India: its Possibilities and Claims" in which Professors Bühler and Cowell, and Messrs. Chintaman Bhatt, Neil and Taw Sein Ko participated. The thanks of the session were voted to Lala Baijnath, to Prof. H. H. Dhruva and to Prof. Willhelm for the memoirs submitted by them, as well as to Bal Gangadhar Tilak for his "Orion". Dr. Burgess read the paper of Kashinath Trimbak Teland on "Gleanings from the Maratha Chronicles". An "exceedingly scholarly and valuable paper" (as it was described) of Prof. R. G. Bhandarkar on "the Sutras of Asvalayana and Sankhyayana", and K. B. Pathak's paper on "Kumarila on Jaina literature" were read by Dr. Bühler. Messrs. P. M. Bhatt, M. M. Bhownagree, B. C. Sen, H. Chintaman, Mrs. V. H. Chintaman, Miss Chintaman and others attended the Congress. Raja Peari Mohan Mukherji, C. S. I., and Prof. Peterson acted as Honorary Secretaries to the Central Committee of Organisation. Sir Alfred Croft (Asiatic Society, Calcutta), Sir R. West (Asiatic Society, Bombay), F. Brandt, William Crooke and others participated as delegates of the Government and of Societies in India.

Since then India's contribution to the Congress increased in every session, and India played her role adequately. Her invitation for holding the present 26th Session on her soil was accepted with acclamation in the Moscow assembly in 1960.

Thus the long cherished desire of Pandit Shyamaji Krishnavarma, expressed in the Fifth Congress, has been fulfilled in the Twenty-sixth. Similar invitations (including one from Sir Andrew Fraser, the then Lieutenant-Governor of Bengal, to make Calcutta the centre for the 16th Congress in 1908) were extended from time to time. The invitation from the Bengal Government was "warmly received and acknowledged, but a majority decided that its acceptance was impossible as the difficulties were too considerable to be surmounted" as we read in the *Proceedings of the Asiatic Society of Bengal* for 1908.

The wish of the savants and scholars of India to have a session of the International Congress of Orientalists in their own country has at last materialised in 1964, with the hearty co-operation of all the nations.

We can only close with the great prayer of ancient India from the Upanishads, which will be appropriate to an international gathering meant for co-operation of the East and the West in scientific endeavour:

saha nāv avatu,
saha nau bhunaktu,
saha vīryam karavāvahai:
tejasvi nāv adhītam astu,
mā vidviṣāvahai.

"May both of us be protected together,
May both of us be in enjoyment together,
May we work with manliness;
May our studies be with vigour,
May we not be jealous of each other."

C. SELECT RESOLUTIONS ON INDIA AND INDIAN STUDIES PASSED IN THE DIFFERENT ORIENTAL CONGRESSES

Besides the reading of papers, the Congress considers various problems for the advancement of oriental scholarship, for the preservation of historical monuments, for surveying languages and dialects, for recording the life and customs of peoples, and for the publication of critical editions and translations of the Eastern classical texts. These questions are discussed, and resolutions are passed, urging upon Governments and learned bodies for their implementation. The thanks of the Congress are also conveyed for the encouragement, patronage and accomplishment of those projects. A review of the resolutions relating to India, both passed and discussed only, will testify to the helpful contribution made by the Congress during its past twenty-five sessions to the cause of the study of the life and civilisation of India. The list of the resolutions passed, relating to India only, will be a long one, and of them some of the more important ones only are given below:

Fourth Congress: For publication of (1) a description of all monumental remains which had been discovered in India; and (2) the second volume of the 'Ain-i-Akbari; and (3) for collection of Proverbs of the Indian people (proposed by Rev. Long).

Fifth Congress: To revive, if possible, the decaying *Sanskrit Text Society* which was founded by Prof. Goldstücker in 1861; to urge upon the Government of India for the systematic collection and publication of the more important Indian inscriptions (proposed by Prof. Ludwig).

Seventh Congress: One resolution relating to India suggested to the Government of India to revive the post of the Government Epigraphist which was abolished by it and to reinstate Dr. Fleet to that post. Another was for "a deliberate and systematic survey of the Languages of India, Nearer and Further, not only as they exist at the present, but as far back as manuscripts can take us", on lines suggested by George A. Grierson.

Eleventh Congress: A resolution was passed urging upon the Government of India to take measures (1) to protect from ill usage the archaeological treasures and to publish an account of them, and requesting the Government of Madras for scientific and full exploration of the extensive group of Buddhist remains at Guntapalle. Other resolutions referred to the importance of keeping a watch on the behaviour of tourists and amateurs, who, by carrying away broken fragments, injured the precious monuments. An important resolution was on the necessity of a critical edition of the Mahabharata.

Fourteenth Congress: Thanks were conveyed (a) to the Viceroy and Government of India, to G. Macartney, C. I. E., to the Mandarins Pan-Darin and Khan Daloi of the Provincial Government of Chinese Turkestan, and to Mr. Petrovsky, for their co-operation in the prosecution of Dr. M. A. Stein's explorations in Eastern Turkestan, and (b) to Dr. George Abraham Grierson for his great work in connexion with the Linguistic Survey of India. Other resolutions nominated afresh the Committee appointed in Rome to promote the establishment of an Indian Exploration Fund, and expressed satisfaction on the progress of the proposed Manual of Indo-Aryan Bibliography. The need for a critical edition of the text of the Mahabharata was reiterated, and Prof. M. Bloomfield was authorised to represent the Mahabharata Committee in America for collection of funds, and Dr. H. Lüders was selected for going to India to collect the necessary manuscripts.

Seventeenth Congress: Satisfaction was expressed on the resumed publication of the Orientalische Bibliographie; for the preparation of an etymological dictionary of the Sinhalese language, the Government of Ceylon and the Ceylon Branch of the Asiatic Society were congratulated; and for the completion of the Linguistic Survey of India, Sir George Abraham Grierson was also congratulated. Thanks were also conveyed to the Government of India for having caused the Survey to be undertaken and for meeting all charges connected therewith. A resolution was also adopted for taking immediate steps to obtain a complete and adequate photographic record of all the remaining fragments of Indian wall-paintings.

Eighteenth Congress: A resolution on the necessity of raising funds to carry on the publication of the Orientalische Bibliographie; another approved the appointment of a committee consisting of Prof. F. W.

Thomas, Prof. Paul Tuxen and Dr. V. S. Sukthankar to present to the next (Nineteenth) Congress a scheme for the compilation of a Comprehensive Sanskrit Dictionary. This Congress also welcomed the proposed Government of India Bill "for facilitating the participation of scientific bodies, Indian and overseas, with the co-operation and under the supervision of the Archaeological Survey of India, in archaeological exploration". It also urged upon the importance of studies in connexion with Indian music and of the necessity of collecting systematically and recording folk-songs and the bardic chronicles, and for lending support to Dr. Arnold Bake for this purpose. Support was also given to the need for completing the General Survey of Modern Indian Architecture, undertaken by the Government in 1913, and including in it the principal crafts in the interest of artistic development in India. The Leyden Kern Institute's services for its *Annual Bibliography of Indian Art and Archaeology* were appreciated; and also support was recorded for carrying out the project of the Kern Institute of publishing a complete Historical and Archaeological Atlas of Greater India.

Twenty-first Congress: Resolutions were adopted for the co-ordination of scientific philological work of the Indologists with popular interest in humanities in general; for re-starting the work of Oriental Bibliography on new lines; on the importance of the proposed Encyclopaedia of Technical Terms in Ancient Indian Philosophy; the *Thesaurus Linguae Sanscritae*; for a revised Linguistic and Folk-lore Survey of India, Pakistan and Ceylon; for publication of the remaining parts of Geldner's German Translation of the Rig-Veda; on the Vedic lexicographical work undertaken in Hoshiarpur, Panjab, by the Visvesvaranand Vedic Research Institute; on the Sinhalese Etymological Dictionary; and for including in the curriculum (from the school stage onwards) some knowledge of Indian, Chinese and Islamic cultures.

Twenty-second Congress: Resolutions for setting up an International Union of Orientalists; for the formation of a Union for the scientific collaboration in Islamic Studies; on the scheme for the publication of the Dictionary of Sanskrit on historical principles undertaken by the Deccan College, Poona, were taken.

Twenty-third Congress: For the undertaking of a New Linguistic Survey of India, and congratulating completion of the Encyclopaedia Mundarica by Father Hoffmann.

Similar resolutions on Indian Studies were also adopted at the Twenty-fourth and Twenty-fifth Congresses held respectively in Munich (1957) and Moscow (1960).

THE INTERNATIONAL CONGRESSES OF ORIENTALISTS

I. 1873, PARIS, SEPTEMBER 1-9: PRESIDENT, PROF. LÉON DE ROSNY.
II. 1874, LONDON, SEPTEMBER 14-20: DR. SAMUEL BIRCH.
III. 1876, ST. PETERSBURG, FROM SEPTEMBER 1: COUNT WORONZSOFF WAS PRESIDENT-ELECT, BUT HE DECLINED, AND PROFESSOR GREGORIEFF ACTED AS PRESIDENT.
IV. 1878, FLORENCE, FROM SEPTEMBER 12: GENERAL PRESIDENT SENATORE MICHELE AMARI, AND ITS SEVEN SECTIONS ACTED INDEPENDENTLY.
V. 1881, BERLIN, FROM SEPTEMBER 12: DR. A. DILLMANN.
VI. 1883, LEIDEN, FROM SEPTEMBER 10: PROF. KUENEN (PRESIDENT-ELECT PROFESSOR DOZY DIED BEFORE THE CONGRESS).
VII. 1886, VIENNA, SEPTEMBER 27-OCTOBER 2: BARON VON KREMER.
VIII. 1889, STOCKHOLM (SWEDEN) AND CHRISTIANIA (NORWAY), SEPTEMBER 2-11.
IX. 1892, LONDON, SEPTEMBER 5-12: PROF. F. MAX MÜLLER.
X. 1894, GENEVA, SEPTEMBER 4-12: PROF. NEVILLE.
XI. 1897, PARIS, SEPTEMBER 5-12: PROF. SCHEFER.
XII. 1899, ROME, OCTOBER 3-15: COUNT ANGELO DE GUBERNATIS.
XIII. 1902, HAMBURG, SEPTEMBER 4-10: PROF. CHRISTIAN CONRAD GEORG BEHRMANN.
XIV. 1905, ALGIERS, APRIL 19-26.
XV. 1908, COPENHAGEN, AUGUST 13-20: PROF. VILHELM THOMSEN.
XVI. 1912, ATHENS, APRIL 6-14: COMTE ANGE DE GUBERNATIS.
XVII. 1928, OXFORD, AUGUST 27-SEPTEMBER 1: LORD CHALMERS.
XVIII. 1931, LEIDEN, SEPTEMBER 7-12: PROF. C. SNOUCK HURGRONJE.
XIX. 1935, ROME, SEPTEMBER 23-29: PROF. PAOLO EMILIO PAVOLINI.
XX. 1938, BRUSSELS, SEPTEMBER 5-10: PROF. JEAN CAPART.
XXI. 1948, PARIS, JULY 28-31: PROF. JACQUES BACOT.
XXII. 1951, ISTANBUL, SEPTEMBER 15-22: PROF. ZEKI VELIDI TOGAN.
XXIII. 1954, CAMBRIDGE, AUGUST 21-28: PROF. SIR RALPH L. TURNER.
XXIV. 1957, MUNICH, AUGUST 28-SEPTEMBER 4: PROF. ERNST WALDSCHMIDT.
XXV. 1960, MOSCOW, AUGUST 9-16: PROF. B. G. GAFUROV.
XXVI. 1964, NEW DELHI, JANUARY 4-10: PROF. HUMAYUN KABIR.

STATUTES OF THE INTERNATIONAL CONGRESS OF ORIENTALISTS

(Adopted at the XI Congress, Paris 1897)

I

Les Congrès se tiendront une fois tous les trois ans; par exception, selon les convenances ou les nécessités du pays qui fait les invitations, l'intervalle entre deux Congrès pourra être réduit à un ou deux ans ou porté à quatre.

II

Chaque Congrès sera organisé par un Comité composé de nationaux du pays où il tiendra ses assises. Le Comité sera libre d'augmenter ou de diminuer le nombre des sections en lesquelles le Congrès sera divisé; il réglera comme il l'entendra la date de la réunion, la durée de la session, la marche des travaux, tous les détails matériels de la réception.

III

Le Congrès réuni, un Comité consultatif se constituera, qui devra être formé des présidents et vice-présidents du Comité organisateur et d'un certain nombre de members étrangers, au choix du Comité organisateur. Ce Comité statuera sur les questions qui pourraient surgir au cours des séances.

IV

Le Comité d'organisation désignera, parmi les langues du pays où le Congrès se tiendra, une ou plusieurs langues qui seront la langue ou les langues officielles du Congrès, et que l'on emploiera à la rédaction des procès-verbaux des séances.

L'usage d'autres langues sera facultatif dans la discussion, sous la responsabilité du président de chaque section.

V

Le président de chaque section a la police des séances; il règle l'ordre des travaux, fixe la durée des communications, dirige ou arrête les discussions, sauf à en référer au Comité consultatif en cas de contestation.

VI

Chaque Congrès désignera en séance plénière le pays où le Congrès suivant devra se tenir; il choisira entre les pays qui lui auront fait leurs propositions par l'intermédiaire de leurs délégués, ou entre ceux que le Comité consultatif pensera pouvoir lui désigner provisoirement. En aucun cas le Congrès ne pourra être tenu deux fois de suite dans le même pays.

VII

Après la séparation de chaque Congrès, le Comité organisateur reprend ses pouvoirs généraux, et il les conserve jusqu'au jour où il aura reçu la notification officielle de la constitution du Comité chargé de préparer le Congrès suivant; passé ce jour, il ne gardera plus que les pouvoirs locaux nécessaires pour liquider les obligations du Congrès auquel il avait présidé.

VIII

Si pourtant il survenait quelque complication grave qui fût de nature à compromettre l'institution des Congrès et leur perpétuité, il serait pourvu aux difficultés par la convocation d'un Comité international formé:

1. Du Comité organisateur du dernier Congrès;

2. D'un représentant de chacun des pays dans lesquels le Congrès aura antérieurement tenu ses assises. Pour chaque pays, ce représentant sera de droit le président ou, à son défaut, un vice-président du dernier Congrès qui s'y sera réuni; à défaut de président ou de vice-président survivant dans ce pays, le Comité s'y compléterait lui-même par voie de cooptation.

Il appartient au Comité ainsi constitué de régler et de provoquer, dans les délais les plus brefs, la convocation d'un nouveau Congrès, qui aurait à approuver ses résolutions.

English translation of Statutes of the International Congress of Orientalists

(*Adopted at the XI Congress, Paris 1897*)

I

The Congress shall meet once every three years; exceptionally, according to the convenience or necessities of the inviting country, the period between two Congresses may be reduced to one or two years or increased to four years.

II

Each Congress shall be organised by a Committee composed of nationals of the country in which its session is to be held. The Committee shall be free to increase or reduce the number of sections into which the Congress shall be divided; it shall regulate at free will the date of the meeting, the duration of the session, the course of the proceedings, and all the material details of the reception.

III

While the Congress will be in session, a Consultative Committee shall be constituted, which shall be composed of the Presidents and Vice-Presidents of the Organising Committee and of a certain number of foreign members to be chosen by the Organising Committee. The said Committee shall then decide all questions that may arise during the sittings.

IV

The Organising Committee shall designate from amongst the languages of the country in which the Congress is held one or more languages as the official language or languages of the Congress. This or these languages shall be used in recording the proceedings of the sittings.

The use of other languages in discussions shall be optional, subject to the decision by the President of each section.

V

The President of each section shall control its sittings; he shall regulate the order of work, fix the duration of papers to be read, guide or stop the discussions, except that, in case of dispute, he may refer it to the Consultative Committee.

VI

Each Congress shall in its plenary session designate the country in which the next Congress shall take place; it shall choose from amongst the countries that have made proposals through their delegates, or from amongst those which the Consultative Committee may designate provisionally. The Congress can in no case hold two consecutive sessions in the same country.

VII

After the closure of each Congress, the general powers shall revert to the Organising Committee and shall rest in it till it receives official notification of the constitution of the Committee entrusted with the preparation for the next Congress; thereafter, it shall retain only such local powers as are necessary for settling the obligations of the Congress organised by it.

2

VIII

Should, however, such a serious complication arise as may compromise the institution of the Congress and its continuance, an International Committee shall be convened to solve these difficulties, which shall consist of:

1. the Organising Committee of the last Congress;
2. a representative of every country in which the previous sessions of the Congress have been held. For each country, this representative shall by right be the President or, in his absence, a Vice-President of the last Congress held there; in case both the President and the Vice-President are absent, the Committee shall provide for its representation by co-option.

It shall rest on this Committee, so constituted, to arrange without delay for the convening of the next Congress which shall approve of its decisions.

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Mark J. Dresden
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L. Carrington Goodrich
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Morris David Morris
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Karl J. Pelzer
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CENTER FOR APPLIED LINGUISTICS OF THE MODERN LANGUAGE ASSOCIATION OF AMERICA, WASHINGTON

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INTERNATIONAL ORGANISATIONS

INTERNATIONAL UNION OF ORIENTALISTS

F. R. Allchin
Kaj Barr
Louis Bazin
R. N. Dandekar
I. M. Diakonoff
Kojun Fukui
Albrecht Goetze
Georg Morgenstierne
Helmut Scheel
Tatsuro Yamamoto
E. Zhukov

UNITED NATIONS

Ludwik Sternbach

SCHEDULE OF THE CONGRESS

Saturday, 4th January	**Inaugural Session**
10·00 a.m.-12 noon	**Vigyan Bhavan**
	1. Music: *Shehnai*
	2. Welcome address: Dr. P. V. Kane
	3. Speech by the outgoing President of the XXV Congress: Dr. B. G. Gafurov
	4. Speech by the President of the XXVI Congress: Professor Humayun Kabir
	5. Address by the President of India, Dr. Sarvepalli Radhakrishnan
	6. Reading of messages from UN and UNCESCO
	7. Announcement about the composition of the Consultative Committee by Secretary (Academic), Professor R. N. Dandekar
	8. Vote of thanks by Professor Norman Brown
12·30 p.m.	**Opening of an exhibition of Manuscripts from Indian Collections in the National Museum, Janpath, New Delhi**
3·00 p.m.	**Meeting of the Consultative Committee in Vigyan Bhavan**
4·30 p.m.	**Reception by the President of India in Rashtrapati Bhavan**
6·30 p.m.	**Address by Shri Jawaharlal Nehru in Vigyan Bhavan**
Sunday, 5th January	
9·00 a.m.-12 noon	**Sectional meetings**
2·30 p.m.-5·00 p.m.	**Sectional meetings**
6·30 p.m.	***Abhijñāna-Śākuntalam*, a play in Sanskrit**
	Fine Arts Theatre, Rafi Marg, New Delhi
	Evening of Music and Dance
	Sapru House, Barakhamba Road, New Delhi
Monday, 6th January	
9·30 a.m.-12 noon	**Sectional meetings**
2·30 p.m.-5·00 p.m.	**Sectional meetings**
6·00 p.m.-8·00 p.m.	**Symposium on 'Role of Oriental Studies in the Humanities'**
	Chairman: Professor Humayun Kabir
	Vigyan Bhavan, main hall
Tuesday, 7th January	
9·30 a.m.-12 noon	**Sectional meetings**
2·30 p.m.-5·00 p.m.	**Plenary Session of the Congress in Vigyan Bhavan**
5·30 p.m.	**Reception by the Vice-Chancellor, University of Delhi in India International Centre**
Wednesday, 8th January	
9·30 a.m.-12 noon	**Sectional meetings**
2·30 p.m.-5·00 p.m.	**Sectional meetings**
6·30 p.m.	***Abhijñāna-Śākuntalam*, a play in Sanskrit**
	Fine Arts Theatre, Rafi Marg, New Delhi
	Evening of Music and Dance
	Sapru House, Barakhamba Road, New Delhi
Thursday, 9th January	
9·30 a.m.-12 noon	**Sectional meetings**

2·30 p.m.-5·00 p.m.	Sectional meetings
6·00 p.m.-8·00 p.m.	Symposium on 'Changes in Muslim Personal Law' Chairman: Shri M. C. Chagla Vigyan Bhavan, main hall
8·00 p.m.	Meeting of the Consultative Committee in Vigyan Bhavan
Friday, 10th January	
9·30 a.m.-12 noon	Sectional meetings.
12·30 p.m.	Lunch by the President of the Congress in Vigyan Bhavan
2·30 p.m.-5.00 p.m.	Concluding Session, Vigyan Bhavan 1. Report by the Secretary (Academic) on the Congress 2. Report of the Consultative Committee 3. Speeches on behalf of the delegates 4. Speech by the President of the Congress
6·30 p.m.	*Abhijñāna-Śākuntalam*, a play in Sanskrit Fine Arts Theatre, Rafi Marg, New Delhi

GENERAL REPORT ON THE CONGRESS

Preparatory work for the XXVI International Congress of Orientalists began soon after the XXV Congress, which met in Moscow in August, 1960, accepted the invitation to hold the next Congress in India. An Organising Committee under the Chairmanship of Prof. Humayun Kabir was set up in April 1961, and met for the first time the following month. The Committee met twice in 1961, twice in 1962, three times in 1963, and once in 1964, the day before the opening of the XXVI Congress.

2. Four Information Bulletins were issued: the first in February/March of 1963 and the second in May/June of the same year, to all the scholars (about 9000) who had been addressed by the Organising Committees of the two previous Congresses. The subsequent two Bulletins (issued in December 1963) were sent to all those who had registered as delegates. As all these Bulletins were sent by air, postage was quite a heavy item in the budget of the Organising Committee! Intending delegates had been asked to register their names by the 15th of October 1963; and 900 did do so. But as numerous enquiries kept coming in, registration was not closed, and another 179 scholars were enrolled up to the end of December, in addition to 78 associate members and 154 observers. Of the 1157 delegates and associates, 577 were from abroad, the remaining 580 being from India. Actually, 1033 delegates attended the Conference, from 52 countries.

3. In spite of the request that short summaries of papers to be read at the Congress be sent to the Organising Committee in good time so that these could be printed, many delegates either did not send summaries, or sent them very late. Nevertheless, in the printed *Summaries of Papers* it was possible to include 416 summaries which had been received by the first week of December. In addition this volume included 368 titles of papers whose summaries were received very late, or not at all. A *Supplement* brought out on the day of the opening of the Congress contained another 69 summaries and 29 titles.

4. The opening session of the Congress, to commemorate which a special stamp of the denomination of 15 paise was released by the Indian Posts and Telegraphs Department that morning, was held in the main hall of Vigyan Bhavan in New Delhi at 10 o' clock on the morning of Saturday the 4th of January 1964 before a distinguished audience. It was to have been inaugurated by Dr. Sarvepalli Radhakrishnan, President of India. But as he was unwell, his opening address was read out by Prof. Humayun Kabir, the President-elect of the XXVI Congress, other speakers being Dr. P. V. Kane, Dr. B. Gafurov, and Prof. Norman Brown. Messages from the Secretary General of the UN and the Director General of UNESCO were also read out. At a special session the same evening Shri Jawaharlal Nehru, Prime Minister of India, addressed the Congress. (Fuller reports of these sessions will be found on pp. 39-54). In addition to a plenary session on the afternoon of the 7th of January, two special sessions were held: a Symposium on 'Role of Oriental Studies in the Humanities' in the evening of the 6th of January, and a Symposium on 'Changes in Muslim Personal Law' in the evening of the 9th of January. Finally, the Congress concluded with a general session on the afternoon of the 10th of January at which the recommendations of the Consultative Committee set up at the opening session were adopted. The general meetings as well as the sectional meetings were all held in the spacious Vigyan Bhavan, where all facilities (including medical attention) were available to the delegates.

5. The Congress was divided into ten sections and one of the sections (Indology) was further divided into five sub-sections because the number of papers and the subjects covered were too large to be handled effectively in one section. But in spite of there being fourteen sections and sub-sections, it was said by many delegates that some sections contained so many papers that it was impossible to allow adequate time for discussion after a paper had been read. In future Congresses some system should be devised whereby unimportant papers can be either eliminated or taken as read, thus allowing enough time for the reading of the more interesting papers, and the subsequent discussions. It may even be considered whether the International Congress of Orientalists has not outlived its usefulness in its present form, and whether its place should not be taken by a number of smaller organisations.

6. A *Daily Bulletin* was published every morning containing the previous day's proceedings, and was distributed to the delegates before the day's business began. Besides the *Daily Bulletin* and *Summaries of*

Papers the following publications were also brought out for the occasion, and given to the delegates when they registered:

Archaeological Remains Monuments and Museums, 2 pts., ed. A. Ghosh
Cultural Forum, special number on Indological Studies
Delhi and its Neighbourhood by Y. D. Sharma
Facts about India by Publications Division of the Ministry of Information and Broadcasting
Manuscripts from Indian Collection—Descriptive Catalogue by National Museum, New Delhi
Oriental Studies in India, ed. R. N. Dandekar and V. Raghavan

7. During the Congress a number of activities of interest to the delegates were arranged in Vigyan Bhavan and in nearby buildings. There was an exhibition of ancient manuscripts in the National Museum; an exhibition on documents in the National Archives; publishers (both from India and abroad) had stalls on the upper floor of the foyer of Vigyan Bhavan where books of interest to orientalists were displayed and sold. The Sangeet Natak Akademi and the National School of Drama put on an evening of dance and music and a Sanskrit play for the edification of the delegates. As for social activities, the President of India gave a reception in the spacious gardens of Rashtrapati Bhavan in the afternoon of the opening day; the University of Delhi gave a reception on the 7th of January, and conferred Honorary Doctorates on three delegates at a special Convocation. On the final day the President of the Congress (Prof. Humayun Kabir) gave a lunch to twelve hundred delegates, associates, and workers. After the conclusion of the Congress, all foreign delegates were invited to be guests of the Organising Committee for a two-day trip to Mathura and Agra; while the Chairmen of all the Sections were guests of the Government of India for a two-week tour of the country.

And so ended the XXVI Congress, to which, thanks to generous grants from UNESCO and CIPSH, it had been possible to invite a number of orientalists who could not have attended had the Organising Committee not been in a position to assist them, some with passages, some with local hospitality, and some with both.

CONSULTATIVE COMMITTEE

A. Abu-Bakr
A. L. Basham
Louis Bazin
R. W. Beachey
Hermann Berger
W. Norman Brown
R. N. Dandekar
I. M. Diakonoff
Kazuo Enoki
A. Falkenstein
B. G. Gafurov
Russell Jones
Humayun Kabir
Olivier Lacombe
Georg Morgenstierne
Boris Piotrovsky
I. Poure-Davoud
Wilfred C. Smith
Ludwik Sternbach
Paul Thieme
Zeki V. Togan
P. J. Zoetmulder

SECTIONAL CHAIRMEN AND SECRETARIES

SECTION I: EGYPTOLOGY

CHAIRMAN: A. ABU-BAKR — SECRETARY: B. B. LAL

SECTION II: SEMITIC STUDIES

CHAIRMAN: A. FALKENSTEIN — SECRETARY: N. R. BANERJEE

SECTION III: HITTITE AND CAUCASIAN STUDIES

CHAIRMAN: BORIS PIOTROVSKY — SECRETARY: B. K. THAPAR

SECTION IV: ALTAIC STUDIES INCLUDING TURCOLOGY

CHAIRMAN: ZEKI V. TOGAN — SECRETARY: S. NAIMUDDIN

SECTION V: IRANIAN STUDIES

CHAIRMAN: I. POURE-DAVOUD — SECRETARY: M. F. KANGA

SECTION VI: INDOLOGY

CHAIRMAN: OLIVIER LACOMBE — SECRETARY: ARYENDRA SHARMA

A. Vedic Studies

CHAIRMAN: PAUL THIEME — SECRETARY: ARYENDRA SHARMA

B. Classical Sanskrit

CHAIRMAN: LUDWIK STERNBACH — SECRETARY: K. KUNJUNNI RAJA

C. Religion & Philosophy

CHAIRMAN: OLIVIER LACOMBE — SECRETARY: RASIK VIHARI JOSHI

D. History & Culture

CHAIRMAN: A. L. BASHAM — SECRETARY: ROMILA THAPAR

E. Modern Indian Languages and Linguistics

CHAIRMAN: HERMANN BERGER — SECRETARY: A. M. GHATAGE

SECTION VII: SOUTH-EAST ASIAN STUDIES

CHAIRMAN: P. J. ZOETMULDER VICE-CHAIRMAN: RUSSELL JONES

SECRETARY: H. B. SARKAR

SECTION VIII: EAST ASIAN STUDIES

CHAIRMAN: KAZUO ENOKI SECRETARY: A. TAGORE

SECTION IX: ISLAMIC STUDIES

CHAIRMAN: WILFRED C. SMITH SECRETARY: K. A. NIZAMI

SECTION X: AFRICAN STUDIES

CHAIRMAN: R. W. BEACHEY SECRETARY: S. N. VARMA

INAUGURAL SESSION

The Inaugural Session of the XXVI International Congress of Orientalists was held in the main hall of Vigyan Bhavan, New Delhi, on the morning of Saturday 4th of January 1964. The foyer was beautifully decorated with *alpana* and was thronged with delegates from the ends of the world greeting each other with smiles and handshakes. The hall was a sea of faces, and the dais was dominated by the emblem of the XXVI Session of the Congress, under which sat the members of the Organising Committee, the President of the Congress, the Education Minister of India, and the Chairmen and Secretaries of the different Sections. The twelve hundred delegates filled the rows of seats; and amongst the distinguished invitees were the diplomatic representatives of the different nations participating in the Congress.

At the outset Prof. Humayun Kabir made a reference to the scholars of all nations who had passed away since the Congress met last at its XXV Session in August 1960 at Moscow. He requested the assembly to stand for two minutes in silence as a mark of respect to their memory.

The proceedings then began with an auspicious recital on the *shehnai* by an outstanding Indian artiste, Bismillah Khan. Dr. P. V. Kane, the doyen of Indian Indologists then welcomed the delegates to the Congress on behalf of the Organising Committee. He said:

I deem it a very great honour to have been asked to offer, on behalf of India, a most cordial welcome to the eminent scholars, who have come from long distances at great personal inconvenience and expense. This bespeaks their great interest in the peoples of the East and in oriental languages, literatures and civilisations. The prime purpose of such meetings of the scholars of the West and of the East is, I think, to see face to face one another, to recognize that all who are assembled at such gatherings are fellow-workers in the great and noble task of making people understand and respect one another, and to contribute to the diffusion of the idea of the need of peaceful co-existence among the nations of the world, though they may have different ideologies. At such gatherings, other objects are also achieved, such as renewing old friendships and forming new ones, listening to learned addresses and papers, and discussions on matters of common interest and benefit.

It is nearly two hundred years since Sanskrit literature and the ancient civilisation and culture of India made their first great impact on the peoples of the West. We Indians owe a great debt of gratitude to the scholars of the West.

Sir William Jones, Chief Justice of Calcutta in the last quarter of the 18th century translated the Śakuntalā of Kālidāsa into English (in 1789), on reading which Goethe, the great German poet and philosopher, went into raptures. Sir William Jones was also the founder of the Asiatic Society of Bengal, and his conjecture that Sandracottos of the ancient Greek writers was Candragupta Maurya of the Purāṇas, has now been accepted by almost all scholars; and that date has proved a pivotal one for ancient Indian history and chronology. Gradually, the study of Sanskrit literature in Europe led to the comparative grammar of Sanskrit, Greek, Latin and other languages and also to the comparative study of religions and mythology.

I shall refer only to a few of the numerous Western scholars who did pioneer work in many branches of Indian studies and who, unfortunately, are now not amongst us. Bopp and Grimm published their comparative grammars of Sanskrit, Greek, Latin and other languages; Bohtlingk and Roth compiled and published their monumental St. Petersburg Sanskrit and German Dictionary in several volumes (between 1852-75). Many German, British and French scholars spent their lives in the study of Sanskrit and allied subjects. H. H. Wilson translated the Ṛgveda and the Viṣṇupurāṇa with exhaustive notes and wrote on the Indian Theatre. Prof. Max Müller (who had never been to India) was the first to plan an edition of the Ṛgveda (that contained over ten thousand verses and that was transmitted with hardly any variant readings orally for several thousand years) and carried it out in about 25 years (1849-74). He also formed the project of translating into English, with the collaboration of many scholars, the Sacred Books of the East in a series of 49 volumes (with a 50th

volume for Index) and carried it out. Prinsep found out a key to the script of the Aśoka Inscriptions, and Senart spent years over the interpretation of those records of a unique king. The British Govt. in India started an archaeological survey of India under Cunningham and a linguistic survey under Grierson. The ancient sites of Harappa and Mohenjo-daro, the civilisation and culture disclosed by them, and the relation of the latter to the Vedic civilisation and culture have been a fruitful source of debate and differences since Sir John Marshall wrote about them (1931), and yet the script of what appear to be short inscriptions found there has not yet been satisfactorily deciphered. Not only Europe, but the U.S.A. also has contributed to the elucidation of Indian literature by the labours of such eminent scholars as Whitney, Bloomfield and Lanman.

I fervently hope and trust that scholars from Europe and America will often visit India and take greater and greater interest not only in the ancient history, culture and literature of India, but also in its problems of the present.

We shall do our utmost to make your stay amongst us pleasant and fruitful, and we hope that by the combined efforts of the scholars of the world and of our own scholars India's past achievements will be seen in the proper perspective, and that you will lend a helping hand to modern India in the task of achieving progress and prosperity.

Dr. B. G. Gafurov, President of the XXV International Congress of Orientalists in a short speech handed over the office of the President to Prof. Humayun Kabir. Dr. Gafurov said:

The opening of the XXVI International Congress of Orientalists is a great and happy event for us all.

It is a source of great satisfaction for all of us that our Congress is held on the ancient and ever-young soil of India, in a country of a unique culture, the country of the *Mahabharata* and the *Ramayana*, which has given to the world the great Kalidasa, the genius of Tagore, such statesmen as Mr. Gandhi, Mr. Radhakrishnan and Mr. Nehru, and many, many other outstanding men of science and culture, distinguished thinkers and writers.

I am sure that I shall express our common sentiment by thanking the Government of India for inviting this Congress to Delhi and for doing everything possible to make it a success.

The decision to convene this International Congress in the capital of India is certainly connected with the recognition of the important part this great country plays in the destiny of the world, the recognition of the invaluable contribution her peoples have made and continue to make to the common treasury of world civilization.

Our XXVI Congress is of special importance also because it is taking place at a period of relaxation of international tension, when the peoples the world over are expressing an ever greater desire to put an end to the cold war and to establish a stable peace on earth.

A little more than three years have passed since the days, so memorable for the Soviet scholars, when the XXV International Congress of Orientalists was held in Moscow.

We shall long remember the XXV Congress of Orientalists. At the Moscow Congress the leading place belonged to the East itself, the East getting to know itself, the East freed from the fetters of its colonial past and taking the road of construction of a new life, of independent political, economic and cultural progress.

The noble tradition of the Congresses of Orientalists—the spirit of co-operation of scholars from all countries, the spirit of peaceful and friendly contacts which found so prominent an expression at the last Congress in Moscow—continues to exist, and I am confident that it will find its worthy continuation and development in Delhi.

Three years have passed since the previous Congress. This seemingly short period of time has been rich in most important events showing that in our time the wheel of history is moving onward and with a growing speed.

An important event of the past years was the adoption by the UN General Assembly on December 14, 1960, of the Declaration on Granting Independence to Colonial Countries and Peoples. In the period between 1961 and 1963, national independence has been won by the peoples of thirteen countries,

and the number of states which have acquired freedom since 1945 has reached 52. The peoples of the East are taking their future into their own hands, they are themselves choosing the ways of their development.

Mankind is ever more resolutely taking the course of peaceful co-existence, of settling disputes and differences by negotiation. It was this course that has led to the agreement on banning nuclear weapon tests in three spheres embodied in the Moscow Treaty which more than a hundred states have joined.

After the XXV Congress of Orientalists our particular branch of knowledge has made a new stride forward, with the progressive forces whose activities are inspired by the ideas of humanism and peace gaining strength the world over. It is gratifying to note that new institutions engaged in oriental studies have appeared in the countries of the East during these years. We are glad to see the successes of orientalists of India and Indonesia, of Afghanistan and Iran, of the United Arab Republic and all other countries of the East. The successful work of the centres for the study of the East in Asian and African countries will make orientalists of the countries of the East the main force in the world oriental studies.

The Soviet scholars seek to follow in their works the best traditions of the orientalists of our country, who have earned world fame by their selfless service to scholarship—the traditions of Minayev and Shcherbatsky, Krachkovsky and Barthold, Touraiev and Oldenburg. These traditions are characterised by humanism and a deep respect for the history and culture of the peoples of the East. The main efforts of Soviet orientalists are directed toward friendship between the peoples of the U.S.S.R. and the peoples of Asia and Africa, toward strengthening of world peace.

Soviet scholars attach special importance to the publication of literary works of the peoples of the East which constitute their contribution to world culture. During the last few years we have published translations of "The Laws of Manu", "Dhammapada", "Jatakamala", of the Qur'an, the texts of "Shah-namah", of Sa'di's "Gulistan", of Nezamis' "Hamsah", of the treatises of Omar Khayyam, of Amir Husrau's poems "Shirin and Husrau", of Arabic, Chinese, Japanese and Mongolian books. The work done by the Soviet Orientalists in the period after the XXV Congress can be learned in more detail from a booklet brought to this Congress.

The past years have been marked by important events in all fields of oriental studies, both in the studies of the past and the present of the countries of the East, their history and culture.

It has been a period of further development of close co-operation between orientalists of different nations, which is a guarantee of a successful solution of important scientific problems.

Mention might be made of the extensive work done under the auspices of UNESCO to preserve ancient monuments—the world-famous temples in Abu-Simbel and Kalabsha. Taking part in the accomplishment of this noble task are expeditions of many countries: Britain, France, the USA, Italy, Sweden, Poland, Czechoslovakia, India, the USSR, and others.

I might mention among other most interesting scientific events of the past few years the discovery of Sanskrit manuscripts on birch bark in the Soviet Central Asian Republics, an analysis of which throws additional light on the problem of cultural exchange between India and Central Asia in the early Middle Ages. Soviet scholars are making a gift of copies of these documents to their Indian colleagues, hoping that a joint study will help a more thorough investigation of this important problem.

I am also pleased to mention here that Soviet scholars are working on a four-volume history of India, two volumes of which, covering the modern and contemporary history, have already been published.

Important achievements have been scored in the past year by scholars of many countries cataloguing and studying oriental manuscripts.

It is very important that the work on oriental manuscripts is ever more helping to study the history of Europe. Mention should be made here of the successful co-operation of scholars from nine countries studying oriental sources of the history of Eastern Europe. In the days of the Congress the first international collection of papers on this problem is coming out in Moscow with the active participation of such well-known researchers as Professor Minorsky and Professor Fekete.

It must be stressed that international co-operation of scholars working on related problems in oriental studies has in general become a more salient feature of late, and this undoubtedly, promotes cultural and even political contacts among the peoples. I wish to mention a publication of many volumes edited by Professors Cohen and Spüler, which is coming out in Western Europe; and the very valuable publications of the well-known Italian scholar Tucci, fruitfully working on the publication of documents pertaining to the history of the Middle and Far East.

We regard the fact that the Congress is taking place in India as a deserved recognition of the achievements of Indian scholars in oriental studies. Indian researchers have to their credit many valuable works on the economy, history and culture of their own country and of other countries of the East. Many of their books have been translated into different languages in the USSR and published there. Among them are works of the philosophers Radhakrishnan, Roy, and Chattopadhyaya, of the economists Mahalonobis, Wadia and Merchant, Narayan, Baljit Singh, of the historians Humayun Kabir, Banerjee and Singh, of the philologists Kamtaprasad Guru and many others.

In the years that have passed since the XXV Congress of Orientalists, the friendship between the Soviet Union and India has become even stronger. One of its manifestations is the development of co-operation between the scholars of our two countries. A special collection dealing with new finds testifying to the contacts that existed between the peoples of India and Central Asia in ancient times was published by the time of the opening of this Congress. A large number of Soviet orientalists have visited India in these years. We, in our turn, were pleased to receive in our country our Indian colleagues. We hope that our co-operation with Indian scholars will continue to develop successfully.

In the years since the XXV Congress, the Soviet Union has strengthened its friendship with all the young states of the East. This friendship is based on the principles formulated by the great Lenin. Following these principles, the Soviet state, from the very first days of its existence, has been waging an irreconcilable struggle against colonialism, against all forms of race and national discrimination, social and economic oppression. Our country, as has been stressed many a time by that indefatigable champion of peace, Nikita Khrushchev, has always stood and will continue to stand on the side of the oppressed, against the oppressors. We have helped and will continue to help the young states of the East in consolidating their sovereignty.

Soviet orientalists have brought to this Congress not only their scientific papers and publications, but also their goodwill, their desire to co-operate, strengthen and develop scientific and cultural contacts, to promote understanding, to uphold, genuine science and to work in the cause of progress, peace and humanism. The study of the Orient, to which we have dedicated our lives, plays an ever-growing part in our world. Oriental studies must be inspired by the ideas of humanism; they must serve the cause of progress and peace. In our work we must not be influenced by the feelings of chauvinism and narrow nationalism cultivated in some places. In studying the history and culture of the peoples of the East we must seek to bring the peoples closer together and not separate them.

We scholars are called upon to fight for peace, against war; or disarmament, against atomic and hydrogen bombs; for peaceful co-operation, against militarism; for humanism, against the inhuman racialist theories; for culture, against ignorance; for independence, against colonial oppression; for equality of people, against racialism, chauvinism, and all forms of oppression, social and national.

No efforts must be spared in this fight.

In this connection I would like to remind you of the words of the great oriental poet Hafiz who said:

> "Derakhti dusti benshan ke kami del ba bar orad,
> "Nikholi doshmani barken, ke range beshomar orad."
>
> "Plant the tree of friendship, so that it may yield the wishes of the heart,
> "Tear up the shoots of enmity, which yield unending evil."

Permit me, according to tradition, to resign my office of President of the International Congress of Orientalists and to transfer it to my respected Indian colleague, Prof. Humayun Kabir.

Thank you!

The President of the XXVI Session of the Congress, Prof. Humayun Kabir then delivered his Presidential address:

On behalf of the Government and the people of India and my colleagues in the Organising Committee as well as on my own behalf, I have very great pleasure in extending a cordial welcome to scholars from all over the world to this XXVI Session of the International Congress of Orientalists. We are deeply beholden to all, and specially to our friends and colleagues from abroad, who have accepted our invitation, and hope that their stay in India will be both enjoyable and fruitful. I am also grateful for the privilege I have been given of welcoming you, but I know that this honour has come to me, not in my personal capacity, but as a representative of the great and ancient land of India.

We are also deeply grateful to you, Mr. President, for graciously accepting the invitation of the Organising Committee for inaugurating this Conference. We know that we are imposing a strain on you at a time when you require rest for recuperation, but we also know that there is no one else so uniquely qualified to inaugurate a conference of this type. One of the greatest scholars of the modern world, you have combined in your person the tranquil wisdom of the East and the questing spirit of the West. Your reinterpretation of Indian philosophy has made it a part of world philosophy and one can rightly describe you as a modern Columbus who has put Indian thought on the intellectual map of the contemporary world.

This is the first time that the Congress is meeting outside the European continent and it is perhaps fitting that this meeting should be held in India which from pre-historic times has been a meeting place of many civilisations and many cultures. Archaeologists tell us of the affiliations between India and far-off lands to the West and the East. Anthropologists also bring evidence that concepts from western regions and artifacts from eastern lands combined to give Indian culture even in pre-historic times a rich and complex texture. Literature is full of references to the movement of peoples and ideas to and from India along the dim corridors of pre-history. This is perhaps the mythical land of Dilmun where currents from East and West met and mingled to create a new and many-splendoured civilisation with a flavour of its own.

The fact that the Congress has never before met outside the European Continent is a tribute to the many savants and scholars of Europe who have pursued with single-minded devotion their studies in various aspects of the life of non-European peoples. It also indicates that for almost three centuries, intellectual life had suffered a decline in the lands of Asia and Africa. It explains why studies in Asian and African culture should be regarded as a separate field of knowledge and be given the name Orientology. Geographically, 'orient' and 'occident' are relative terms in a global world. China and Japan are often described as the Far East and yet they are west of California which Europeans regard as the extreme western land. Similarly, Western Asia may be the Middle East from the point of view of Europe, but from that of Asia where half of the world's population live, the phrase has no meaning at all.

Apart from the physical interchangeability of East and West in a global world, there have also been deep and far-reaching interchanges in thought and culture among different regions from the earliest times. The alphabet was invented by the Phoenecians in what is modern Lebanon, but very soon it spread throughout the world. Egypt may have laid the foundations of geometry, but soon it became a common heritage of man. The concept of zero and the decimal system were evolved by Indians, but today, the entire civilised world claims them as its own. Paper was perhaps a contribution of the Chinese, but today paper is an essential element at all levels of knowledge in all countries of the world. The one thing certain about any culture in any country and any age is that it has drawn its life and vitality from many roots, and in its turn, contributed its riches to the new cultures that have evolved in different countries in succeeding times.

The truth is that the field of human knowledge is a unified one and cannot be divided into compartments. Some twenty-five years ago, some people used to speak of Nazi Physics or Marxist Biology. Scientists all over the world ridiculed such division of the sciences on the basis of political ideology. A division of human knowledge—whether in the natural or the social sciences or the

humanities—on a racial or geographical basis is open to equal ridicule. In fact, the differences among different regions of knowledge are themselves breaking down, simultaneously with an increase in specialisation in specific fields. Physics is dividing into many departments, but at the same time, the border-line dividing physics, chemistry and biology is becoming fluid and uncertain. Similarly, history, geography, economics, anthropology and politics are encroaching on one another's domain and there are signs of a rapprochement between physics and metaphysics that was inconceivable fifty years ago.

It would be a fascinating study to enquire into the associations and analogies among Asian, African and European beliefs and thoughts from the earliest times. That there were contacts is beyond dispute, but the evidence is not readily available nor conclusive. Early pre-Hellenic civilisation of Greece and that of pre-dynastic Egypt have striking similarities with the civilisation of the Dravidians in South India. Pre-Socratic Greek thought contains elements which have an arresting resemblance to Egyptian musings and speculation in ancient India. Whether or not Pythagoras travelled to India, his philosophy has a distinct flavour of Indian thought. After Alexander's death, Greek and Indian thought almost certainly met in the market places of Alexandria. Plotinus and later neo-Platonists were obviously influenced by Indian thinking and Buddhism was responsible for some of the beliefs and legends in the Christian heritage.

Nor was Indian thought immune from influences from outside. There are numerous similarities between pre-Aryan civilisations of India and some of the civilisations of Western and Eastern Asia. Greek astronomy was a dominant influence on Indian thought for several centuries. There are reasons to think that the Indian drama, even if it did not owe its inspiration to Greece, was influenced by Greek drama in many ways. We have also suggestions of Egyptian influence on early Indian art, institutions and beliefs. Traces of influence from the East are found more prominently in eastern and southern India, but references in the Ramayana and the Mahabharata make it clear that even northern and western India felt the impact in many ways. Nor must we forget that the Buddha himself may have had Mongolian blood in his veins with all that it implies. The impact of Islam since the middle ages and of Europe for the last three hundred years has introduced basic changes in the structure of the life and thought of India which are far-reaching and patent.

Earlier records of contacts are incomplete and intermittent, but from the time the Arabs became purveyors of Asian thought to Europe and European thought to Asia, this close intermingling of knowledge and culture has steadily grown. Arabs introduced Aristotelian metaphysics into the basic structure of Islamic theology and made Europe familiar with Indian metallurgy and the Indian decimal system. On the eve of the modern age, Portuguese was the most widely known European language in Asia and became the major means of communication between Europeans and Asians. Many important books on science, literature and religion were translated from or into Portuguese. It is significant that the first grammar of almost every important language of modern India was written in Portuguese. Over the centuries, other European languages steadily acquired greater importance and a great deal of research into different aspects of Asian and African life were carried out in them. By the middle of the nineteenth century, to this was added the results of research carried out by indigenous scholars in their own languages.

Before the seventeenth century, first the Arabs and then the Turks had dominated the European world for almost four hundred years. Excellence in science, philosophy, mathematics, engineering and metallurgy was associated with those whom the Europeans called the eastern people. About the middle of the seventeenth century, the situation started to change. Within another hundred and fifty years, the Europeans, through the development of science and the spread of a scientific temper, had outstripped the people of all other countries in the intellectual renaissance which brought to birth modern Europe. The intellectual curiosity which led Europeans to attempt to fathom the deepest mysteries of the universe also led them to explore all aspects of human experience in all ages. As Europe's military and political power grew, it led to the growth of a superiority complex among large numbers of the European people. It was during this high tide of European power and prestige that discerning and enlightened European scholars recognised the importance of the contributions which Asia and Africa have made to the civilisation of the world. Their interest in the culture of these

non-European lands led to the development of a special field of study to which they gave the name *Orientology*.

We must pay a tribute to the great European scholars who sought to rediscover the contribution of Asia and Africa to human knowledge and thus set the balance right for future generations. Among them, one may mention first the name of Father Thomas Stephens, a student of Oxford, who came to Goa in October 1579, studied Sanskrit, Marathi and Konkani and wrote in Portuguese a grammar of the Konkani language. His is the first grammar of an Indian language by a European. Father Roberto de Nobili, an Italian missionary, who came to India in 1607 may be described as the first European orientalist in the modern sense. He studied Sanskrit, Tamil and Telugu at Madurai and attracted the admiration of many later orientalists for his knowledge of Sanskrit. Father Johann Ernst Hanxleden of the Malabar Mission was perhaps the first European to write a grammar of Sanskrit. A remarkable example of international cooperation is found in the French and Latin translations of the Upanishads by Anquetil Duperron based on Prince Dara Shukoh's Persian translation. The establishment in 1784, at the initiative of Sir William Jones, of the Asiatic Society of Calcutta for enquiring into the history, the antiquities, the arts, the sciences and the literature of Asia marks the formal opening of a new chapter in the science of man.

A new intellectual curiosity was sweeping over Europe and fired European scholars with the desire to know Asia and Africa intimately. It is a matter for gratification that in this desire for mutual understanding, Asian scholars also played an honourable role. It is indeed doubtful if European scholars could have done so much to reveal the civilisations of Asia and Africa without substantial aid by indigenous scholarship. We do not know who helped Father Stephens to learn Sanskrit, Marathi and Konkani, nor do we know the name of Father de Nobili's Indian collaborators. In the case of Sir William Jones we do know that he was helped by Radha Kanta Sharman and many others, while Burnouf was helped by Indian and Ceylonese scholars in discovering the affiliations between Sanskrit and the sister languages of Pali and old Iranian. The first grammar of Hindi and affiliated languages prepared by the Russian scholar, Lebedeff, bears unmistakable traces of the help he received from Pandit Golaknath Das. Without the help of Maridas Augustine Pillai, Joseph Deguignes could not have established the identity of Chandragupta Maurya with Sandrocottos of the Greeks. I could go on giving examples, but it is enough to say that, as in other fields of knowledge, collaboration between scholars of many nations has been one of the major factors in the development of our knowledge of the civilisations of Asia and Africa.

This was not however the only result of the study of orientology. It made a great impact on European scholarship in other fields of knowledge and was directly responsible for the development of linguistics as a distinct science. It has been said that the English translation of *Sakuntala* took the western world by storm and was the starting point of the study of Sanskrit philology. The systematic analysis of language had been carried to a higher level by Indians than perhaps any other people of ancient days. It was the Indian method of analysis and comparison that revolutionised the western conception of linguistics and led to the rise of the science of comparative philology.

A second area in which oriental studies made a great contribution was in raising the standards of textual criticism of old classics. Textual criticism had reached a very high level in ancient India and also among the Arab scholars of the middle ages. In fact, one might say that the scientific study of texts is something which Europe learnt from the scholars of Asia. When Raja Ram Mohan Roy used the principles of historical and scientific criticism in the interpretation of Sanskrit texts, he was in one sense following the long standing tradition of Indian scholarship, but in another sense, he was blazing a new trail for a new generation of scholars trained in western science.

Oriental scholarship is also mainly responsible for developing the new science of comparative religion. There have been disputations among upholders of different faiths from the earliest times, but an attempt to study their tenets systematically is a comparatively recent phenomenon. There were no doubt pioneers like Al Beruni who described different religions or Akbar who extended his royal patronage to the discourses of men of different religious faiths. We must also remember Dara Shukoh who translated the Upanishads into Persian more than three hundred years ago, but comparative religion as a science began with Raja Ram Mohan Roy who used his knowledge of Sanskrit,

Arabic, Persian, Greek and Hebrew to study religious and philosophical texts from a comparative point of view. His exposition of Hindu philosophy and religion in the light of his knowledge of other religions and the comparative method he used in exegetical matters have served as models for all later students.

The use of the comparative method was not however confined to the study of religious texts alone. It was soon applied to the field of anthropology and led Frazer to introduce a system of parallelism in his interpretation of the history, politics and economics of different societies. It was in fact the extension of the comparative method which made anthropology a subject of absorbing interest to scholars in many fields. Today, the emphasis of anthropologists may have shifted from parallelism but the utility of the comparative method still remains and has been extended to new fields. In recent studies in archaeology, the use of the comparative method has led to interesting discoveries of the contacts which existed between many ancient civilisations.

Orientology has also made a great impact on the development of the historical method in the western world. When the British first arrived in India, they met here an Islamic historiography that was free from the limitations imposed by the Christian hagiographic pattern. It is true that the Muslim historians did not try to explain the evolution of society or interpret the movements of historical forces but they maintained a high standard of accuracy and conscientiousness in their treatment of a source material and the evidence. Muslim historiography may have suffered from undue concentration on personalities, military incidents and court cabals, but till the advent of Marx, European historians were equally dominated by the idea of history as a pageant in which events occurred as a result of the intrigues and ambitions of kings, generals and politicians. Mirza Abu Talib who died in 1806 was perhaps the first Indian scholar who understood the significance of socio-economic factors as the moulding force of history.

I must not however go on adding to the list of subjects in which collaboration between scholars from different countries has led to fresh developments in human thought. Throughout history, such contacts between different civilisations and disciplines have led to the most remarkable advances in human knowledge. In fact, it would have been surprising if it had been otherwise. While we must be deeply grateful to the great orientologists of yesterday and today, we have to point to one disadvantage that has resulted from treating orientology as a special discipline. It has tended to separate it from the main stream of studies, especially in the universities of Europe and America. Surely, the time has now come when orientology must no longer remain the exclusive possession of a privileged few, but as in the field of the natural sciences, the contributions of the eastern and the western world in the fields of philosophy, literature, language and history must commingle to form a common pool of human education and knowledge. Indian philosophy must be viewed as an integral part of world philosophy and be studied by everyone who claims to be a student of philosophy and not merely by a handful of specialists in Indology. Similarly, Indian history must be regarded as a chapter in the history of man and no one in any part of the world should be regarded as fully educated if he is ignorant of the remarkable developments which took place in this part of the world. Equally, students in India and other countries of Asia and Africa must claim the contributions of savants and scholars of Europe and America as part of their human heritage. Orientology as a discipline has rendered great service in the past in drawing attention to the remarkable contributions made to the development of human thought by people in the Asian and African countries, but we must now, in a world which is becoming increasingly unified through the impact of science and technology, learn to look at the unfoldment of human civilisation as a unified and organic process.

If we adopt this view, this Session of the Congress in India may prove to be truly historic. The dominant character of Indian culture from pre-historic times has been its receptivity which enabled India to welcome and assimilate new currents of thought and practice. This power of synthesis was derived from an exceptional capacity to adapt, reinterpret and reconcile different points of view. The result has been a broad catholicity of spirit which has exalted the universal over the particular and sought to realise the eternal values in the daily practices of life. Unity in diversity is for India not an empty phrase but the very essence of the real. The world as a whole needs today the same spirit of accommodation, synthesis and universality, if mankind is to survive the challenge of the atomic age.

May this session of the International Congress of Orientalists instill the spirit of compassion and understanding among the scholars of the world and lead towards an outlook in which the acceptance of diversity in a unified world will be the guiding principle of thought and action for all mankind.

This was followed by the reading of messages from the UN and the UNESCO. Dr. L. Sternbach conveyed the following message from the Secretary-General of the United Nations:

I have the pleasure and privilege to convey to you in the name of the Secretary-General of the United Nations greetings and wishes for a successful session of the XXVI International Congress of Orientalists which for the first time in its history meets on Asian soil.

The Secretary-General of the United Nations extends to you his best wishes in the knowledge that one of the objectives of this International Congress is to bring about a better understanding between peoples, an understanding necessary for the peaceful cooperation among them. This can only be built on the full knowledge and appreciation of one another's cultures and on a mutual appreciation of respective cultural values. Only such an understanding can assure international peace and dignified human relations between peoples of diverse civilizations and those of diverse outlooks.

Shri A. K. Ghosh, Secretary of the Organising Committee followed with a telegraphic message sent to the Inaugural Session of the XXVI International Congress of Orientalists by the Director-General of UNESCO:

I am happy to send the XXVI Session of the Congress of Orientalists, meeting for the first time in New Delhi, my most cordial good wishes. I welcome the choice of India for this great gathering of eminent research workers from the whole world, thus paying legitimate tribute to her ancient culture. I also recall with pleasure the birth of the UNESCO major project for mutual appreciation of East-West cultural values in the same city seven years ago. I regret my inability to send a personal representative; but I count on receiving a full account of the results from the many friends of UNESCO participating in this Congress. Warmest greetings.

Dr. Sarvepalli Radhakrishnan, the President of India was to have honoured the International Congress of Orientalists by delivering the Inaugural address at the XXVI Session. But as the President was not well, and so was unable to deliver the address in person, it was read by Prof. Humayun Kabir. Dr. Radhakrishnan said:

> I hope you will forgive me for being unable to be present here to greet you in person and welcome you to this Congress.
>
> I have great pleasure in inaugurating this XXVI International Congress of Orientalists. I welcome the delegates, especially those who have come from abroad to attend this Congress. It is a matter of great satisfaction to us that for the first time this Congress is meeting in Asia and in our capital in New Delhi.
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> Delhi itself offers to the investigators glimpses into past civilization. We may say that even a thousand years before Christ we had here, in this locality, Indraprastha on which today stands the Purana Qila (Old Fort). The city bears the impress of successive civilizations, especially those of the Yaudheyas, the Kushanas, the Moghuls and the British.
>
> The Sections into which the Congress is divided, and the subjects to be discussed in those Sections, cover a vast field of civilizations which have grown up in Egypt, Babylon, Syria, Iran, Israel, West Asia and South East Asia. These civilizations made contributions which are now the heritage of all mankind. Though each of them had literary, artistic, philosophic and religious expressions, some of them became more prominent than others in the different cultures. Egypt developed geometry and established the calendar. Babylon laid the foundations of astronomy. India gave numerals and decimals to the world. Iran and Israel laid emphasis on the law of righteousness. The values for which the cultures of these great lands have stood have also affected all civilizations, Greek and Roman, modern European and American. Even in periods when means of transport and communication had not been developed, oriental civilization penetrated into the West. Iran and Greece were in contact with each other and many Indians found their way to Greece through this contact. Asoka's missions to the West and Alexander's influence on Egypt, Iran and North West India produced a cross-fertilization of cultures.

We have a story of the meeting of Socrates and an Indian visitor, reported by Aristoxenes and repeated by Eusebius in his *Ecclesiastical History*. When the Indian visitor found that Socrates was interested in the development of human personality, he said that there could not be fulfilment of human personality without adequate attention to the spiritual dimension of man. Consequently, secular humanism required to be sustained by spiritual wisdom.

We have again the report of a conversation between Alexander and Dandamis reported by Palladius and translated into Latin by St. Ambrose in the fourth century A.D. I just read an English translation of it published a few weeks ago. Alexander was greatly struck by the austerity of life and the majesty of philosophical wisdom of the Indian thinker. The Indian told Alexander that natural desires are quenched easily: thirst by water, hunger by food; but the craving for possessions is an artificial one. It goes on unceasingly and never is fully satisfied: 'But, thirst being a natural desire, if you drink the water you thirst for, your desire for it ceases. Similarly, if feeling hungry, you receive the food you seek, your hunger comes to an end. If then man's appetite for gold were on the same natural level, no doubt his cupidity would cease as soon as he obtained what he wished for. But this is not the case. On the contrary, it always comes back, a passion never satiated, and so man's craving goes on without end, because it does not proceed from an inclination implanted by nature'.[1] Manu refers to the substance of this:

na jatu kamah kamanam upabhogena samyati
havisa krsnavartmeva bhuya evabhivardhate[2]

Desire is never satisfied by the enjoyment of the objects of desire; it grows more and more as does the fire to which fuel is added.

Alexander abandoned the view that the non-Greek world was barbarian and its people fit only to be slaves. All men possessing wisdom and virtue are of one family. Plutarch says that Alexander brought together into one body all men everywhere, uniting and mixing, in one great loving cup as it were, men's lives, their characters, their marriages, their very habits of life. He looked upon the whole inhabited world as his fatherland. All good men are of one family; the only foreigners are the wicked. Alexander felt that it was his sacred mission to reconcile mankind. In Egypt, in Iran, in North West India, he felt the impact of the great civilizations of the East and looked upon them as worthy partners of the Hellenic civilization. Shortly before his death Alexander held a banquet to celebrate the end of a great war and he invited to it 9,000 people—Hellenes and non-Hellenes. At the end of it he prayed for peace, for the partnership of all peoples of the world to live in amity and concord. *Homo-noia*, of one mind; the world should be based on a communion of minds and hearts.

It is the same task which is set before us today: that the world should get together with a heightened sense of the dignity of man and the brotherhood of peoples. In recent times, the study of oriental civilizations has accelerated this process. Sir William Jones, who was a Judge of the High Court in Calcutta in 1784, started a revolution in the study of oriental civilization. He was himself a student of Arabic, Persian and Sanskrit. He affirmed the affinity of many of the European languages with Sanskrit. The similarities of European languages and Sanskrit indicate the extent of the agreement reached by different peoples in the matter of economic organization, religious thought and social structure.

Professor Gordon Childe writes: 'It would be absurd to suggest that any two tribes living, say, in Greece and India and speaking quite unconnected dialects, on reaching the same level of development should have hit upon such similar words for "father", "fall', and "five" and inflected them in such similar ways as the Vedic Indians and the Homeric Greeks did in fact do. The primitive culture must be the stage of development reached by several peoples while living sufficiently close together to communicate.'[3]

These similarities suggest that the two peoples, the ancient Greeks and the Vedic Indians, must have been in communication with each other though neither possessed any recollection of those times and they met as strangers when both areas became part of the Persian Empire.

[1] *The Brahman Episode*, ed. by S. V. Yankowski, pp. 21-23. [2] *Manu* II, 94. [3] *The European Inheritance* (1954) vol. I, p. 84.

Today, all the peoples of the world form a close neighbourhood, thanks to the inventions of science and the devices of technology. Transport and communication have resulted in the meeting of cultures, races and religions. The only attitude we can adopt in the present context is an attitude not of exclusiveness but of comprehension, not of intolerance but of understanding, not of hatred and fanaticism but of appreciation and assimilation of whatever is valuable.

Mankind has stemmed from one root, though it is split up into different communities. It is now striving for the recovery of its basic unity and the reconciliation of different cultures. The history of the new world, of one world, promises to be rich in range and majestic in its scope; and we in this Congress can contribute effectively towards the achievement of this goal of humanity.

Many leading intellectuals of the world have been influenced by Indian thought, notably Schopenhauer, Paul Deussen and Keyserling in Germany, Professor Winternitz and Professor Lesny in Czechoslovakia, Emerson, Thoreau and Whittier in America, Sylvain Levi in France, Sherbatsky in the Soviet Union, Colebrooke, Cowell, Hodgson, MacDonell and Thomas in Britain and literary figures like Yeats and AE in Ireland. I am mentioning merely a few prominent names which occur to me now.

We are living in a period of disintegration of faith and growing disillusionment about the traditional values which have come down to us. All eras of transition are periods of disintegration and renewal. People nurtured in the spirit of science and ethical humanism are unwilling to accept anything on authority. So in many parts of the world people are giving up their traditional faith. In this situation, the values for which this country has stood may be of some relevance. The Indian tradition asks us to accept nothing on trust or authority but to test everything by experience. Religion is direct encounter with the Supreme reality and insight into the mystery of things, into the meaning of existence. It is *anubhava* or *samsparsa* of the Divine. This is the state of awakening according to the Buddhists, of *meta-noia* or change of consciousness according to the Christians. When once we possess this authentic spirit of religion, which we feel in the pulse of our being, we realize that those who have attained it form one spiritual kingdom. The experience is ineffable that the Supreme is incapable of being expressed in logical propositions or linguistic symbols. So its different stages are described as the Transcendent Reality, the Deepest Self or the Cosmic Lord—

brahmeti paramatmeti bhagavan iti sabdyate

The Transcendent is God above all Gods—*devati deva.* We will discover Him in the depths of our being. So He is *paramatman.* He is also worshipped as the Lord of the World. There is the confrontation of I and Thou, God and the World. These varying accounts do not constitute conflicting descriptions but express different orders of being of the Supreme. Men may come from east and west, from this religion or that, but they are of the one family of God; the pathways we tread, the names we give, fade away into insignificance when we stand face to face in the glowing light of the Divine. When we touch the flame of the Divine a generous hospitality to different creeds and forms arises. We always have reverence for the inaccessible core of another human being, the potential divinity that dwells wrapped up in another human soul. Naturally, such a religion requires us to recognize the potential spiritual possibilities of the human being and to discard the artificial distinctions which man-made institutions have inflicted on human beings and the shackles of serfdom and helotry. A truly religious man will spend his life in the service of the unfortunate, the un-regenerate, the ignorant, the poor and the destitute. According to the Indian traditions—Hindu, Buddhist, Jain and Sikh—he who conquers himself is a greater conqueror than one who conquers in battle a thousand times a thousand men. The so-called stress on asceticism is not to be associated with a negative attitude. It is one of positive participation in the work of the world. If God is the Creator of the world, we participate to some extent in His nature. We are co-creators with the Divine. Our duty is not to escape from time but to establish our superiority to the tyranny of time. It is the concept of redeeming the world by men whose hearts are emancipated by love. World redemption *sarva-mukti* has been the consistent theme of Hindu and Buddhist religious classics. Both Hindu and Buddhist thought agree in asking us to overcome anger by love, evil by good, greed by liberality, falsehood by truth. A religion of this type is rational, ethical and spiritual and its essence is to be found in all

human beings. Every human being has rational, ethical and spiritual sides. It is wrong to think that some people are rational and others spiritual.

Every religion has to live up to this high quality of spiritual adventure or it will fade away. It is this religion that we require in the contemporary situation.

Today the world is eager for the development of a world community based on unity and harmony as distinct from unanimity and uniformity. We have to remember what the great teachers of the world have affirmed, that all men are brothers, and that their differences are not to be obliterated but are to be fostered and sustained by mutual understanding. We must learn from other peoples' beliefs and experiences. We have come to realize that conflicts between countries can no more be settled by wars, which are devastating in their character. There are no losers or winners, nor victors or vanquished, in modern war. The differences require to be reconciled in a larger understanding of human depth and its varied expression. Through sheer political folly and fanatical zeal for our own view, we may bring about the end of the world. We must learn to be loyal to the whole human race. Exclusive loyalty to an individual nation or group or creed is not enough in the present world.

You, the explorers of the art, literature and thought of the world's varied cultures, you have a more decisive voice in shaping the minds, and hearts of the people than even political leaders. Let us dedicate ourselves today, in the spirit of scholarship which knows no frontiers, which, if genuine, breeds humility and tolerance, to the task of building a new world, to ridding ourselves of every trace of hatred, intolerance, and fanaticism of every variety. Let us move forward to a great meeting where we respect every man, every race, every culture, every creed. The world craves for fellowship. The spirit of this land, from the time of the Rg Veda till today, asks us to move together to develop common ideals and purposes:

samgacchadhvam samvadadhvam sam vo manamsi janatam
samani mantrah samitih samani samanam manah saha cittamesam
samani va akutih samana hrdayani vah
samanamastu vo mano yatha vah susahasati[1]

Meet together, talk together:
May your minds comprehend alike:
Common be your action and achievement:
Common be your thoughts and intentions:
Common be the wishes of your hearts
So there may be thorough union among you.

The Academic Secretary, Prof. R. N. Dandekar announced that the Organising Committee had constituted a Consultative Committee of the Congress which would meet that afternoon at 3 o'clock. The members of the Consultative Committee were:

A. Abu-Bakr
A. L. Basham
Louis Bazin
R. W. Beachey
Hermann Berger
W. Norman Brown
R. N. Dandekar
I. M. Diakonoff
Kazuo Enoki
A. Falkenstein
B. G. Gafurov
Russell Jones
Humayun Kabir
Olivier Lacombe
Georg Morgenstierne
Boris Piotrovsky
I. Poure-Davoud
Wilfred C. Smith
Ludwik Sternbach
Paul Thieme
Zeki V. Togan
P. J. Zoetmulder

[1] *Rg Veda* : 10, 192.

The Inaugural Session then came to an end with a vote of thanks moved by Prof. W. Norman Brown:

Though this meeting of the International Congress of Orientalists in New Delhi is the 26th meeting of the Congress, it is only the second or third to be held outside of Europe. The 14th Congress was held in Algiers; the 22nd in Istanbul. This is the first to meet in the homeland of one of the ancient and great civilizations which orientalists study. All of us guests, therefore, are keenly aware of the privilege we have in meeting here and aware also that we are being entertained by an oriental people, which has today through its first citizen and highest officer given us a welcome with the hospitality for which India has been noted from the times of the Rig Veda to the present. Never has that hospitality been expressed more graciously than in President Radhakrishnan's words today.

Those of us who work especially in the field of Indian civiization also know the devotion which India has had throughout her recorded literature to the search for Truth. How often has this devotion appeared in the speculations of the Rig Veda and the Upanishads, the systematic analyses and expositions of the philosophers, the teachings of the Buddha, of Mahavira, of all the great religious geniuses of this land! We know, too, the tolerance which India's great thinkers have had for a wide spectrum of intellectual propositions and attitudes, the range of ideas which they have been willing to consider and discuss openmindedly and dispassionately, on their merits. We know from our own previous experiences in India that this spirit still rules here. Truly India has taken to her heart Kalidas's admonition not to venerate something merely because it is old, nor to reject it merely because it is new. This country, this city, therefore, is an appropriate place for considering the broad range of subject matter on our programme. This point is clear to non-Indianists, too, in President Radhakrishnan's word of welcome.

Scholars, especially Indic scholars, inevitably view India's spokesman of today in two ways. He is, for one, President Radhakrishnan, who holds the uniquely eminent position of chief of state of the great Republic of India. But he is, for the other, Dr. and Professor Radhakrishnan, the patient inquiring scholar, author, teacher. He is both intellectual leader and political crest jewel. His very address as it was read confirmed our expectation of an atmosphere in Delhi congenial to our deliberations, our formal sessions, our informal conversations, the whole body of the Congress's activities. He symbolizes in himself and in his utterances his country's hospitality, giving to the guest the warmth at once of physical entertainment and intellectual scholarly association and stimulus. He carries with him the subtle intangible atmosphere of science and learning developed in his native land, that atmosphere in which the search for truth can flourish.

I have the honour, therefore, Mr. Chairman, to move that this Congress, here in plenary session, express its appreciation of the generous welcome it is receiving in India by voting its thanks to our distinguished leader, our honoured colleague for his cordial and inspiriting greeting.

A special meeting of the Inaugural Session was held in the evening of the 4th of January to hear a talk by Shri Jawaharlal Nehru, Prime Minister of India, who was unable to attend the morning Session because of other duties. Prof. Humayun Kabir welcomed the Prime Minister in the following words:

It is a great pleasure and privilege, to welcome to this special session of the International Congress of Orientalists, Shri Jawaharlal Nehru, Prime Minister of India and a historian and humanist, who has added a new dimension to our understanding of human relations, a scholar who is here in his own right as a scholar (*Applause*).

I remember many years ago as a student and later as a young lecturer in a University, I read with interest and admiration his wonderful and panoramic survey of the history of man. I was struck by the way in which he presented the inter-relation of events and the growth of civilisation in different regions of the world, drawing upon one another's resources. His vision of history has throughout been inspired by a deep humanism, by sympathy and compassion and a sense of identification with the oppressed, the under-privileged, the ignorant, the illiterate, the diseased, in a word the sufferers throughout the world. It is this quality of humanism, this quality of feeling and sympathy for the

underdog which has brought him into politics, and through politics, to the service of India and the world.

You are all aware of the contribution which Mr. Nehru has made to cement friendly relations between different countries of the world, different peoples with differing and sometimes even conflicting ideologies. He has been one of the great peace-makers of the modern world, and this Congress of scholars, this Congress of people who are interested in the arts, in the humanities, in all the contributions of man to the peaceful ways of life, is specially grateful to him that he has, in spite of a very busy schedule, taken time to come and address us.

I may inform the delegates that Mr. Nehru was leaving Delhi this afternoon, but we appealed to him to come and meet the scholars from all over the world who are anxious to listen to him; and he changed his programme, and at considerable personal inconvenience, he will now be going tomorrow morning (*Applause*). For this also, I am sure we are all grateful to him.

I will not stand any longer between the audience and Shri Jawaharlal Nehru.

Going to the rostrum amidst cheers, Shri Jawaharlal Nehru delivered the following address:

I am somewhat embarrassed at this moment, specially after hearing what Prof. Kabir, the President, has said about me. I must confess to you that I do not claim to be a scholar or a historian. What I am, it is difficult for me to say. It is—a dabbler in many things. But I certainly feel a certain—shall I say?—embarrassment standing before this distinguished audience of Orientalists because, apart from dabbling in many things, I have not studied carefully the works of Orientalists. I have thought it important and occasionally seen what they have done, more to understand what the past has to show us and to relate it to the present, in so far as that was possible. That does not entitle me to speak before this audience about the subjects that interest you.

Why is a person an orientalist? I suppose the very idea involves people from outside this oriental sphere, as it may be called, looking into the ancient lives and thoughts of those who were resident in this sphere. I have been resident, born and bred, here, and I cannot very well look at it from outside; of course, even looking at it from inside, if the mind be adapted to other things—one may look at it from the point of view of an outsider also.

I suppose that the original study by western scholars of oriental lore was conditioned chiefly by curiosities, chiefly by trying to know what it was all about, and I feel grateful to the many eminent scholars in Europe who have studied these subjects and shed a great deal of light, having studied them from the point of view of modern scholarship and criticism and not merely as perhaps an Indian is likely to do in regard to India, overburdened by the thoughts and feelings of our forbears which pursue us still.

Now, many of our people are also adopting the modern scientific methods of study. But what is the object of the study, apart from curiosity? It is, I suppose, to learn how people thought and acted in the old world. It is extraordinary how in some countries—and one of them is India—these old ideas and thoughts have clung to the people, and have survived all kinds of ups and downs, and still affect them and their lives. One would say that there is something important, something enduring in those thoughts which have lasted so long in spite of all manner of events that have happened, not in India only, but in other countries too.

At the same time, those thoughts have got tied up with many others, that certainly are not of a lasting nature. Various customs have grown through the years which we find a little difficult to discard although they have no particular virtue now, and in fact may have many disadvantages attached to them. But it is for scholars to distinguish between the real things and the dross attached to it which grows with the ages.

India is one of the few countries, which still has a more or less continuous tradition for a long time past. That tradition is based on the thinking current in India long ago; it is also based on all manner of customs that have gradually grown and covered our lives which we find difficult to get rid of. Among the other countries, most of them ancient countries, whose histories you have studied, there has been a definite break between the ancient period and the modern period. That break, I

think, has not come to India. It has affected India, and India is different from what it was, of course. But there has been no sudden break as there was long ago say in Egypt or in many other countries. And so India offers a peculiar opportunity for study of how these old ideas and thoughts have continued and influenced our people, and what in them may have some application today and what has no application at all. Because today all of us, wherever we live, especially in the older civilisations, have to find some method of arriving at some synthesis between the old and the new. We cannot discard the old and uproot ourselves, for we should think of the old as something of value which has come down to us. If we want to give it up, or circumstances force us to give it up, we become rootless. But we cannot live in the past. We have to live in the modern age and understand it, adapt it to our ways. How to bring about this synthesis between the old and the new is one of the problems before us.

Many of you, ladies and gentlemen, are interested in finding out the old and the very old from various points of view. The chief thing that interests me, that fills my mind, is how to find a synthesis between the old and the new, because I do not find it good enough to discard the old, and obviously I cannot discard the new. The two have to be brought together. It may be that the new, as we know it, important as it is, lacks some of the depth of the old. I am not talking of India only but of other countries too, with ancient civilisations. There was a certain depth, something that even now has a meaning. In the life of today, with its rush and hurry and technical developments (which are very important in their own way) we are apt to lose something of the values that the old civilisations gave us. And that is why I have tried to think of a way as to how the two can be joined together.

In the modern world, with all its great virtues and advantages, one finds a certain superficiality and a certain lack of depth and a certain something that takes the value out of life. Whether the old world had it or not, I do not know. Possibly when I talk of the old world I talk about the writers and thinkers only, and not of the masses of people. Yet I suppose even the masses were to some extent governed by the thinking of the age, and I do not know how we can keep the depths of the old world and join them to the speed of the new. I suppose we live now, as we always have lived to some extent, in a transitional age. Only today the transitions are much more rapid, due to the enormous advance that science and technology have made and are making. That makes it a little more difficult for us to adapt ourselves continuously to the new things, changing all the time. Living in this new world, where our standards and ideals are changing all the time a little thinking of the old world would help us to keep our balance, and not become something without roots or balance, rushing about from one place to another.

You, ladies and gentlemen, try to discover the ancient past in various countries and find out what it stood for. That is history; and, of course, history is interesting. That perhaps leads you to think of other things also, of what is there in the thinking of the old, which has still some meaning for us, whether it was Plato or somebody else, some of our ancient sages, Confucius and others—of what they said which is of value to us today. That, I suppose, is one of the chief values of those studies. Sometimes I find that the specialists in these studies look upon them as museum pieces, unconnected with life's every-day happening, as we look at a museum, as something old, unconnected with life today.

How can you bring about that connection between the two? It is a strange world we live in, with changing conditions and searching out new avenues. But with all the progress that we make, it is essentially knowledge of the external world and the forces that control it, and technology and science. It is not very much concerned with knowledge of yourself or of ourselves. We go back to the ancient saying, the Greek saying, the Indian saying or that of any other country, where people always laid stress on a person knowing himself: "Know Thyself". The ancient way of thinking really concentrated itself on knowing oneself, and they forgot to learn about the external world in which they lived. Today we are concentrating our minds on the external world—it is very necessary that we do it—but perhaps we ignore the individual and what he is, and do not know much about it. The two approaches, the external approach and the internal approach, have to be, I suppose, combined in order to make us realise what we are now, how we are to face our problems. I am suggesting this to you, but I am not sure if it is not outside the scope of those who are here. But I do suggest to you

that it is desirable for us to learn something of ourselves, apart from learning something of the outside world about us. Therefore, perhaps in this era of change that is so confusing today, it would be helpful if we thought quietly about ourselves, about the world at large, and not merely be concerned with the atom bomb and how to escape it. Of course, we want to escape the atom and hydrogen bombs; we all want to have peace, without which there can be no progress. But in addition to that, it may be necessary to go a little more deeply into what we are, what the world is and where it is taking us to.

As a politician, I am tied up with day-to-day occurrences and have little time to think of the deeper things of life. Yet, nevertheless, sometimes I am forced to think of them; and I wonder what all this is about that we are indulging in and whether it is worth-while our doing many things that we do. Yet I do believe that there is some force which fashions our destiny, which in spite of all the dangers and drawbacks, leads us forward; that perhaps the human race is as a whole going forward not in the merely material sense (which it is) but also in other ways—and that out of this tremendous confusion of today something better will arise. It is in the fashioning of that better world that perhaps the old thoughts of our forbears in various countries could help us. Therefore, the study of them in an understanding way ought to prove very useful to us. In India there is a wealth of matter to be studied. I do not know how many books there are, but I am told there are in Sanskrit alone 50,000 or more books listed in catalogues, many of them not seen, not read nor considered carefully yet, apart from the other visible evidence of our ancient thinking in our temples and structures.

I suppose the same is the case in other countries. So the study of these must throw some light not only on the past thinking, apart from the past way of life, but also help us in the present because, after all, our history is a very short one going back but a few thousand years, and in these few thousand years all these changes have taken place. If we could discover the essence of things from a study of the past and the present, we might be able to serve the cause of the future a little better, and not leave it to take its own shape as it chooses.

You will realise, Distinguished Delegates, that I have not much to say to you and, therefore, I am wandering on various odd things that strike me; I am not touching the subjects you study in India or Egypt or China or Mesopotamia. I think they are highly fascinating—those subjects. There is still, I believe, the question of the scripts of the Mohenjo-daro period. It has not been solved yet. With the solution of it we might have further light thrown on that period and subsequent periods which come after it.

Those are interesting, no doubt, but for me their interest lies chiefly in the light they throw on the present. I think they can and they do throw some light—the development of the human species, how it has developed internally as well as externally. Apart from this, the work of orientalists, which, perhaps, is considered not very useful from the point of view of the modern world, seems to me of extreme importance because they throw that light on our past ways and our past thinking and past action. I hope that your labours in this conference will shed more and more light on our past, and so will help us to see the present in its proper perspective and not as something cut off from the past.

Therefore, I welcome this Conference. You have already been received by my colleague. I also, on behalf of the Government of India, bid you warm welcome to our city of Delhi and hope that your labours will be rewarding and interesting, and will lead to our understanding the world of today a little better. If we find out the roots out of which it has grown, we are likely to understand the present day more and more. Some people think that the present day is so cut off from the old that it is not necessary to care about the old. I do not think that is a very helpful way of thinking. We can only understand the present if we know something of the past out of which it has grown. Your labours, no doubt, throw light on this past and help us, therefore, to understand this present in a deeper sense than its superficial understanding.

I welcome you all again and wish you success in your labours. Thank you.

Prof. Zeki Togan (delegate from Turkey) and Prof. Humayun Kabir concluded this special session by thanking the Prime Minister of India for his very thought-provoking address.

PLENARY SESSION

The Plenary Session of the XXVI International Congress of Orientalists was held on the afternoon of Tuesday the 7th January 1964 in the main hall of Vigyan Bhavan. Prof. Humayun Kabir presided; and the session was well attended.

Dr. Dandekar, Secretary of the Consultative Committee, reported that the Committee had unanimously recommended to the Plenary Session that the invitation jointly extended by the American Oriental Society and the Association for Asian Studies to hold the XXVII Session of the International Congress of Orientalists in the U.S.A. be accepted. This recommendation was accepted by the delegates with acclaim.

A suggestion had been made at a joint meeting of the American Oriental Society and of the Association for Asian Studies that the statutes of the International Congress of Orientalists should be revised. The Consultative Committee had appointed a Sub-Committee consisting of:

Prof. A. Abu-Bakr, U.A.R.
Prof. W. Norman Brown, U.S.A.
Prof. A. L. Basham, U.K.
Prof. I. M. Diakonoff, U.S.S.R.
Prof. K. Enoki, Japan.
Prof. Olivier Lacombe, France.
Prof. G. Morgenstierne, Norway.
Prof. I. Poure-Davoud, Iran.
Prof. Paul Thieme, Federal Republic of Germany; and
Prof. R. N. Dandekar, India, Convener.

to go into this question, and report to the Consultative Committee before it met on the 9th January 1964. The Committee would then place its recommendations before the Plenary Session at the concluding session the following day.

Dr. Dandekar recalled the proposal accepted at the XXIV Congress (held at Munich in 1957) that after each Congress to maintain the continuity a Committee of three should visit the place where the next Congress is to meet. The Committee of three should consist of:

the Secretary of the last Congress;
the Secretary of the Congress to be held; and
a member to be appointed by the Organising Committee of the Congress in session.

Accordingly, at the Munich Congress in 1957 a Committee of three was appointed, and that Committee visited Moscow a month before the XXV Congress opened in August 1960. The Committee of three appointed by the Moscow Congress visited Delhi rather late, and met the members of the present Organising Committee not more than ten days before the opening of the Congress. This did not give enough time to make any major changes in the arrangements; and the Consultative Committee had therefore recommended that the Committee of three should visit the venue of future Congresses for discussions with the Organising Committee at least three months before the opening session. This recommendation was accepted by the Plenary Session.

The President informed the session that notices of two resolutions had been received by the Secretariat. As it was the convention that before any resolution is considered at a Plenary Session it must first be examined by the Consultative Committee, he suggested that the two resolutions, after having been formally moved, should be referred to the Consultative Committee for consideration at the meeting to be held on the 9th of January, and placed before the Plenary Session on the 10th of January with the Committee's recommendations.

Thereupon Dr. Buddha Prakash moved the following resolution:

"In view of the growing number of persons attending the International Congress of Orientalists and the papers they submit to the Congress, and considering the difficulties of reading and discussing all of them in detail, so necessary for the furtherance of research, a machinery should be devised in the form of an expert committee to screen the members and their papers for purposes of deciding whether they are fit for acceptance in the Congress."

He was followed by Shri L. P. Lhalungpa who moved the following resolution:

"THE INTERNATIONAL CONGRESS OF ORIENTALISTS, MINDFUL of the great intrinsic interest of accurate knowledge about the people, the land, history, culture, fauna, flora and other aspects of Tibet; and AWARE of the serious gaps in such knowledge as well as of the difficulty of access to such recorded knowledge as may exist in scattered monographs, books and articles or manuscripts in a variety of languages; and AWARE also of the diminishing number of indigenous Tibetan scholars who are both the product and the interpreters of traditional Tibetan civilisation which itself is now undergoing drastic and unprecedented changes; and

CONVINCED of the urgent necessity of recording knowledge about all aspects of Tibet as comprehensively and authentically as possible, RECOMMENDS that

1. ACTING with due appreciation of the urgency of the matter UNESCO should appoint a Committee of scholars to consider and report on the feasibility of preparing an Encyclopaedia Tibetica which would attempt to record in a systematic manner carefully authenticated knowledge of all aspects accessible to scholars of Tibet;

FURTHER recommends that

2. UNESCO should invite the Committee of scholars, if the Committee deems the compilation of such an encyclopaedia desirable and feasible, to prepare a general outline of the proposed Encyclopaedia Tibetica, together with an estimate of the time and monetary budget required for its completion and a general procedural plan for executing the work;

3. INVITES GOVERNMENTS and other authorities concerned to lend their support to this resolution and to facilitate the efforts of UNESCO and of the above mentioned Committee of scholars to implement its provisions."

On behalf of the Deutsche Morgenländische Gesellschaft Dr. A. Falkenstein made an announcement about the Lidzbarski Medal. Unfortunately, no manuscript had been submitted dealing with the subject proposed at the Moscow Congress, namely, "The Poetic Literature of Ugaritic". The Lidzbarski Committee (consisting of four persons, one each from England, France, Germany and the U.S.A.) had therefore decided to award the Medal to Lady E. S. Drower of Oxford (England) because of her work on the traditions and the language of Mandaeans. Lady Drower's studies, begun during a stay of many years in Baghdad, and recently completed by the publication of a Mandaeic dictionary, was considered by the Committee to be the continuation and the consummation of Lidzbarski's work.

He added that his Committee had selected "Aspects of Pagan or Gnostic Religion in the Near East" as the subject for the next competition. Manuscripts may be in English, German, or French; and must be sent to the Secretary of the Deutsche Morgenländische Gesellschaft at least six months before the next International Congress of Orientalists meets.

The business of the Plenary Session having been completed in good time, the President invited Mr. J. D. Pearson, Librarian of the School of Oriental and African Studies in the University of London, to give a talk on Oriental Bibliography. Mr. Pearson apologised for speaking extempore before so distinguished an audience, and then said:

> My idea of the functioning of bibliography is that it should seek to record and to bring under control the vast mass of publications now being produced in all countries relating to the subjects with which we are concerned. In our own field of oriental or Asian studies, this mass is of considerable dimensions. We are told that in Japan alone, every year at least 20,000 books are published, of which some 40 per cent are considered to be important for our studies. In India, the figure is perhaps something like 17,000 monographic publications. In the United Arab Republic, every year some 1,000 publications may be assumed to be of first class importance for our studies.
>
> Naturally enough, we are not only concerned with the publications of Asian countries; we are also concerned with the productions of scholars in the countries of Europe, America and Australia. After all, we have to take in one another's 'washing'. In the U.K. last year, some 1,000 books on Oriental or African subjects were produced, and of course a great many more periodical articles.

But the main reason why I wanted to address this Congress on oriental bibliography was that I felt that this was an important subject which ought to receive at least some attention every time the International Congress of Orientalists meets. I particularly have in mind a paper which M. Gaudefroy-Demombynes presented at the XXI International Congress of Orientalists held in Paris in 1948, where his main proposal was that the *Orientalische Bibliographie* should be revised. All members present will recall that this valuable work was produced in Germany for a great many years. It was founded by August Mueller and edited latterly by Lucien Scherman, and it covered the whole of the literature on oriental studies from 1887 until 1911. For the whole of that period, it performed the same function; orientalists had no need to go anywhere else to get the documentation necessary for their studies. The zenith of this was reached in the volume for 1911 when 7,307 titles of books and articles were recorded as well as a vast number of books reviewed.

M. Gaudefroy-Demombynes, regretting the demise of this extremely useful publication, proposed that attempts should be made to revive it, and he suggested that every country should appoint a national committee which would appoint two of its members to serve on an international committee which would collect material and publish it. There would be two sections of the bibliography, the first of which was to include works in any language relating to linguistics, archaeology, history, science, philosophy and religion, sociology and folk-lore in Asia, Africa and Oceania. The second section was to contain works written in each of the languages of Asia and Africa constituting the actual literature of eastern lands and consisting of poetry, novels, drama, criticism as well as learned works relating to the relevant subjects. It was suggested that means should be found for eliminating unimportant books and articles. As a librarian, I strongly support this suggestion. It is one thing to know all that is being published in the various countries where these studies are pursued; it is another to choose the ones that are important to be added to our libraries and preserved for the benefit of scholars for all times.

The Congress itself adopted a resolution to the effect that an Orientalist Bibliography should be set up similar in form to the former *Orientalische Bibliographie.* The Congress decided that the Permanent International Committee should elaborate plans and look for means for bringing about with the assistance of scientific bodies the establishment of this bibliography.

However, nothing very much seems to have been achieved in this direction; and in 1953 it was reported that the International Union of Orientalists had indicated that a general bibliography in this field could hardly be envisaged and that it would, for the time being, limit its activities to Egyptian, Ethiopian and Buddhist bibliographies. Quite incidentally, I for one would welcome more information about this rather nebulous organisation, the International Union of Orientalists, about which we hear very little on the whole at these International Congresses. I would like to suggest that we should not take its decision of 1953 for granted, but use all means that we could to persuade it to give another look at this question and see what could be done about it.

It may well be that there is too much being published in these days to try and bring out another publication of the size of the *Orientalische Bibliographie.* Of course, an attempt was made at the School of Oriental and African Studies—happily before I arrived there—to bring out a publication which was to be called the *Oriental Year* which was, in fact, to replace the *Orientalische Bibliographie.* Many prominent English scholars served on the editorial board of the project which, unfortunately, proved abortive for various reasons which I need not go into here. But, nevertheless, even if it should be found impossible, to revive the *Orientalische Bibliographie,* I think the other part of Gaudefroy-Demombynes' suggestion that national committees should be formed and attempts made to list the publications issued in the various countries relating to oriental studies is an extremely good one and ought to be examined further. This has, of course, already been done to some extent in some countries. Recently, in Italy, for instance, the National Commission for UNESCO issued a publication entitled *Contributo italiano alla conoscenza dell'Oriente* which listed all the works produced in that country on oriental studies from 1935 to 1958. In fact, there is a whole series of publications going back to 1842 which list the Orientalist productions of Italian scholars.

The United Kingdom, too, has recently started to list all publications of oriental and Asian studies which are published there. That has been done in the issues of the *Bulletin of the Association of*

British Orientalists. In some Asian countries, too, as for instance, Japan, a publication is issued which lists all the books and articles on oriental subjects published in Japan.

There is a lot to be said about these bibliographies being brought out on a national scale. It is so much easier to obtain the publications in the first instance and that perhaps is the main advantage of having them done in this way. They come more quickly too. This is not to denigrate in any way the great efforts being made by some periodical publications elsewhere to list the current productions throughout the whole world on these subjects. I need only refer to the Bibliography of Asian studies which is published by the Association of Asian Studies in America or the *Abstracta Islamica* which appeared in the *Revue des études islamiques*. I think that even these publications would be vastly improved if they could draw upon the national bibliographies of the type that I recommend. So I would like to suggest to this Congress that the proposals of Gaudefroy-Demombynes should again be considered carefully either by the permanent consultative committee or perhaps by the International Union of Orientalists.

There is one more point which I would like to make, and that is, whether it is useful to have this complete list of publications. Whether they be useful or not, it is quite impossible for anyone to read all of them. In the field of Islam alone, for instance, are published at least 1,500 articles every year in European languages. So, anyone who tries to read all that is published on Islam would have to read three articles every working day and four on Sundays and still find time to read books and articles in oriental languages! Even if you can contrive to read all that appears on your own subject, it is manifestly impossible to keep up with the developments in subjects on which you would like to be informed. I would, therefore, suggest that consideration should also be given to the sponsoring of annual scientific reports on various branches of oriental studies. Here again, we go back to a publication issued many years ago in Germany which supplied annual research reports on oriental studies. This was started as long ago as 1846 and it continued until 1881, and later on was revived in 1907 and published until 1919 in the *ZDMG*. These are quite succinct accounts of the principal developments in all branches of these studies and, in my opinion, this would be extremely useful today.

Thanking Mr. Pearson for his talk on a very fascinating subject, the President asked Mr. Morgenstierne whether he would like to say anything on behalf of the International Union of Orientalists. The latter disclaimed any right to speak on behalf of the International Union of Orientalists because the previous day Dr. Parr of Copenhagen had been elected as the new President. But since he had been invited to speak he would like to say that the Union was founded in 1951 during the XXII Congress of Orientalists at Istanbul as a sort of intermediary to distribute grants given by UNESCO for a number of international undertakings and publications of general importance. He did not have a complete list of the publications of the IUO; but from memory mentioned a number of them: a dictionary of Mahabharata; a Buddhist Bibliography: a Sumerian Lexicography; the Fundamentals of Turkish Philosophy; A Corpus Inscriptianum Iranicum; an Atlas of Iranian Languages. The Union had rather small funds at its disposal, but its objectives were worthy of support; and he hoped it would be possible to enlarge its activities by obtaining financial support from other sources.

After a general discussion on Mr. Pearson's talk, the President wound up the session, saying:

Mr. Pearson referred to the fact that this bibliography is itself becoming quite a formidable one. Nowadays, when we go to a library sometimes we find that the catalogue is bigger than the contents of some smaller libraries. There was a time when a person with 200 manuscripts was held to have a very rich library and people came from far-off lands to consult them. Printing has brought in a great revolution and great progress, but in moments of weakness and uncertainty one may also have cause to regret the multiplication of books, for it has certainly added to the worries and the burden of scholars throughout the world. Some of you may remember the old saying: "Much reading is the weariness of life". Today, the flow of publications is more formidable than all the waterfalls—the Niagara Falls, the Victoria Falls and others—put together. Even in any narrow section of a subject one just cannot keep abreast of the new books, periodicals and paper that are poured out.

Bibliography has therefore become very important, because through proper bibliographies alone can the scholar hope to keep abreast with the growth of knowledge in his own field. Perhaps we shall very soon have to have bibliographies of bibliographies. I am told that there is already one but many more will be required. Then, perhaps, the bibliographies will also break up subject-wise, country-wise and so on. I hope it will not break up author-wise; but even that may occur.

We are very thankful to Mr. Pearson for the very interesting and useful contribution he has made. We are also thankful to the delegates who have given us some idea of what is being done in their countries. I suppose, in every country today, some attempt is being made at bibliography of one type or another. We have also started a bibliography here from 1900. You may ask why we have started from 1900. It is for the simple reason that we think that, if we can get it done from 1900 till today, it will then be a much simpler task to tackle the books published prior to 1900. We have come up to about 1947, as far as I remember, and perhaps in another few years we shall come up to 1964. Then we will go back from 1900. This is a general purpose bibliography and not a bibliography of the type Mr. Pearson had in mind.

The need for a proper bibliography is felt in every sphere of knowledge. We had the first Asian History Congress here in Delhi two years ago. Yesterday, we were talking of orientology and occidentology. We found that our lack of knowledge of one another inside Asia was almost as colossal as the lack of knowledge between the occident and the orient. One of the resolutions passed at that Asian History Congress was that every Asian country should prepare a bibliography of the historical literature of that country. We had a promise that this bibliography would be handed over to us by the end of 1962. I am very sorry to say that 1962 has gone, 1963 has gone and we are still waiting for these national bibliographies from many countries. The first part of the report of the Asian History Congress is almost ready. We cannot undertake the publication of the second and the third parts till we get the bibliographies. Therefore, I take this opportunity of appealing to all delegates from Asian countries that they may kindly try to expedite the despatch of the bibliography of history from their own countries. This would be one step towards the preparation of that more comprehensive oriental bibliography which Mr. Pearson has in view.

Once again, on your behalf and my own, I thank Mr. Pearson. I also thank all of you for giving him a patient hearing.

Now, for the first time during the session, in the rather busy schedule of your papers and discussions, you have a full hour and half which is entirely your own.

CONCLUDING SESSION

The concluding session of the XXVI International Congress of Orientalists was held in the main hall of Vigyan Bhavan at 2-30 P.M. on Friday the 10th of January 1964, with Prof. Humayun Kabir (President of the XXVI Congress) in the chair.

After a general report on the Congress had been presented the report of the Consultative Committee was placed before the plenary session. The Chairman stated that all the suggestions sent to the Organising Committee had been placed before the Consultative Committee, which had made recommendations regarding some of them, and in other cases had recorded them, so that no further action was called for. The following recommendations of the Consultative Committee were then placed before the plenary session:

(A) "That the suggestion to revise the statutes of the International Congress of Orientalists be referred to an International Committee consisting of the following seven members—

1. Prof. K. Enoki (Japan).
2. Prof. R. N. Dandekar (India).
3. Prof. Yahya el-Khachab (UAR).
4. Academician E. M. Zhukov (USSR).
5. Prof. J. Filliozat (France).
6. Prof. G. Morgenstierne (Norway).
7. Prof. W. Norman Brown (USA), Convener.

The terms of the Committee would be—

(1) To investigate whether it is desirable to set up a permanent executive committee for the International Congress of Orientalists;

(2) To consider the scope of the International Congress of Orientalists, and

(3) To consider problems concerning the organisation of the sessions of the International Congress of Orientalists.

This Committee shall report to the XXVII International Congress of Orientalists."

The proposal was approved by acclamation. The Consultative Committee had recommended that the resolution of Dr. Buddha Prakash about the screening of persons and of papers be referred to the above International Committee as that Committee's terms of reference would cover this question. After some discussion this recommendation was accepted by majority.

(B) "The Committee considered the proposal by Mr. Lhalungpa about the preparation of an Encyclopaedia Tibetica, and recommended that the author of the resolution be advised to approach UNESCO."

This recommendation was unanimously accepted by the Plenary session.

(C) "The Committee considered the recommendation of the Egyptology Section regarding the continuation of an annual bibliography started by the late Prof. Abbe J. Janssen, and recommended that the work should continue under the present Editor and further recommended that UNESCO be requested to continue its assistance as in the past."

This recommendation was approved unanimously.

(D) "The Committee considered the following recommendation received from the section on Classical Sanskrit.

'The XXVI Session of the International Congress of Orientalists welcomes the undertaking by the All India Kashiraj Trust at Banaras of the Purana project for the critical edition of all the Puranas and critical studies related to the Puranas in all aspects, and recommends that persons and institutions interested in oriental research lend their support and co-operation to the undertaking."

The recommendation was unanimously accepted.

(E) "The Committee considered a proposal from Mr. Pearson regarding *Orientalische Bibliographie*, and made the following recommendations:

The XXVI International Congress of Orientalists recommends to the appropriate bodies in all countries where oriental studies are pursued to compile annual lists of publications issued in those countries, and to consider the possiblity of reviving the *Orientalische Bibliographie* on the basis of these lists."

The recommendation was unanimously carried. Thereupon Dr. Charles Fabri suggested that since this would be an international undertaking, it should be uniform in all countries by some kind of international agreement. This suggestion was accepted by the President, who said that he would ask the people who had in the past edited the *Orientalische Bibliographie* to prepare some kind of pro-forma. This pro-forma would be circulated through UNESCO and the International Union of Orientalists to all the learned bodies in the different countries.

(F) "The Committee noted with satisfaction the information given by Dr. Maryla Falk about a project to found and establish in Europe a European Institute of Indian Studies."

This was noted.

(G) "The Committee noted with satisfaction the project to prepare a handbook of Turkic culture and a Turkic edition of that handbook with International co-operation."

The Plenary session noted this with satisfaction.

(H) "The Committee considered a letter received from Prof. Nguyen Khac Kham stating that some delegates' papers showed a tendency to exploit the Congress for political purposes and ideological propaganda, and recommending that a resolution be passed at the Plenary session precluding political or aggressive allusions in any paper submitted to the Congress of Orientalists. The Consultative Committee recommended that this letter be recorded."

After a brief discussion the delegates agreed that in principle the suggestion was unexceptionable, but there was always bound to be difference of opinion as to what is fair criticism and what is propaganda. Thereupon the recommendation that the letter be recorded was accepted.

(I) "The Consultative Committee considered the following resolution from the East Asian Studies Section, and recommended its acceptance:

'This Congress recommends the continuation and completion of the Sung project which was initiated by the late Prof. E. Balasz, and the Ming project initiated by the Association for Asian studies especially the compilation and publication of a Ming Bibliographical History under the editorship of Prof. Goodrich."

This recommendation was approved unanimously.

After the recommendations of the Consultative Committee had been duly accepted at the Plenary session, delegates from a number of countries—A. Abu-Bakr of the UAR (who spoke in Arabic), K. Barr of Denmark, K. Enoki of Japan, S. H. Nasr of Iran (who spoke in Persian), Buddha Praksah of India (who spoke in Hindi), W. Norman Brown of the USA, Nihar Ranjan Ray of India, A. L. Basham of the U.K., and V. Raghavan of India (who spoke in Sanskrit)—made short speeches, thanking the Organising Committee for the excellent arrangements made for their comfort, and the facilities provided for the work. In particular they thanked Prof. Humayun Kabir (the Chairman), Prof. R. N. Dandekar (the Academic Secretary), Shri A. K. Ghosh (the Administrative Secretary), Dr. Kapila Vatsyayan (Joint Secretary) and the host of anonymous workers, men and women, college and school students who had worked so hard to make this Congress a memorable one. This was all the more gratifying because, they said, the XXVI Congress was the first to be held in Asia; and although India was the host country, the Organising Committee had appointed scholars from other countries to be Chairmen of all the 14 Sections and Sub-Sections. It was true that oriental studies as we know them today began in Europe in the 17th century. But, said Prof. Abu-Bakr, Europe was interested in oriental learning as long ago as the 5th century B.C., when Greek historians began their study of the East. It was suggested by Prof. Nasr that a time might soon come when there will be a Congress of Occidentalists in Delhi. Prof. Norman Brown mentioned the great growth in the numbers of delegates attending these International Congresses of Orientalists, and said that this showed an increasing interest throughout the world in the lands where civilisations first arose.

The President then addressed the delegates, saying:

Friends and fellow delegates, now we come to the end of what has been for all of us a week of rich experience, and I hope, some satisfaction.

Before I give you some general impressions about the Congress, I would like to thank some of my colleagues and others who have worked so hard to make this Congress a success. I would like to make a special reference to Prof. Dandekar, the Academic Secretary, Mr. A. Ghosh, Director-General of Archaeology, who is one of those silent men who stay behind the scenes and allow others to take the credit for their work, Prof. Nizamuddin, Dr. Raghavan whom we were able to persuade to appear for a few minutes before you to address you in the *Devabhasha* of India, and Dr. Morley of the National Museum, for their help in organising the academic side of the Congress. On the administrative side, we owe a great deal to Mr. A. K. Ghosh, the General Secretary, Mr. T. S. Krishnamurthi and Mrs. Kapila Vatsyayan. I would like specially to refer to Mrs. Vatsyayan who has worked with great industry and efficiency, Mr. T. S. Krishnamurthi who again is one of the silent workers and who has given balanced judgement and steadiness and stability to the work, and Mr. Ghosh who has been an excellent leader of a very fine team. I would also like to thank those all nameless soldiers, as was mentioned by Professor Basham and others, soldiers of peace, soldiers in the work of education and culture, some of them young students from the university, and others who did not have the opportunity for higher education and culture but who by their conduct and deportment have shown that they are inheritors of the rich culture of the world.

I must also pay a tribute to the Commission which came from outside to help us: to Dr. Gafurov, the president of the last Congress, and to the chairmen and secretaries of the fourteen sections. They have truly had a herculean task. Dr. Dandekar gave you a list of the number of papers with which each of them had to cope. The number was not very large in one or two sections but where the number was not large, the subjects were so varied, and selected from such a wide range of interests, that the chairmen and the secretaries had all their work cut out for them. And as you, my very patient listeners, my very dear friends know, to listen all the time to other people's voices is one of the experience which all of us do no relish ! Some of us who have an opportunity of inflicting our voice on you perhaps take an undue advantage and persist longer than we should.

I am sure I am speaking on behalf of all of you when I say that we are deeply indebted to all sectional chairmen and secretaries and their collaborators for their devoted work from 9·30 in the morning till 5 in the evening officially, but very often unofficially for long hours thereafter. I would also like to thank all those who have presented books and other published literature to the delegates. I cannot mention all of them but we owe our thanks to all of them.

I know that many delegates wanted to speak today, on this occasion. From India alone there was a large number who wanted to speak and there was even a demand that each university might be allowed to send one speaker. There are 55 universities in India; and if we were to allow one representative from each university, we would not have had the pleasure and the privilege of listening to many of our friends from abroad; and, therefore, I cut down the number to three, and we had speakers in Hindi, Sanskrit and English, three persons representing three different attitudes and three different sections of the people.

It will interest you to hear that one of the things which struck me, as I looked through the list of names of our Consultative Committee, is the fact that fourteen nations are represented on it. We had fourteen sections, in the present Congress, and on the Consultative Committee, fourteen nations were represented; perhaps a wider coverage of nationalities than in any previous International Congress of Orientalists. From that point of view, this Congress has really brought together people from the farthest areas, geographically, and I may add, also politically, ideologically and in terms of interest.

One of the most striking and pleasing features of this Congress has been that while each scholar has put forward his point of view with firmness, strength, and at times intensity, all this has been done within the strict limits of academic discipline and scientific objectivity. There have been many points of view and many differences, even clashes of opinion but I am happy to find that, in spite of these differences, the atmosphere of the Congress has been throughout friendly, co-operative and

constructive, as one has a right to expect from such a distinguished assembly of scholars coming from all over the world.

You have heard about the likely consequences or achievements of the Congress. No one would claim that any profound discoveries have been made here; but, at the same time, I think that no one will deny that every member who has attended this Congress will go back richer for it in two ways. For every one of the participants, there has been a widening of his or her mental horizon. Many great scholars in the modern world, whether they are orientalists or occidentalists, whether they are scientists or students of the humanities, tend to become specialists, and, therefore, tend to concern themselves with a narrow section of the vast realm of reality. As they specialise and learn more and more about their own fields, they also tend to become narrow specialists. That is a danger which no one can avoid. In fact, the enormous accumulation of knowledge today and the fact that contributions are being made not from any one source but from many sources, and from many different points of view, demand that anyone who wants to be a master of his subject, if that is at all possible in the modern world, must concentrate his attention on a narrow sector of whatever his field of interest may be. Gone are the days when someone could say that all knowledge is his domain. The days of the encyclopaedists are in a sense over. Even in the natural sciences, we cannot have today what one could have thirty years ago, a complete physicist, or a complete chemist, one who could say that he has touched every department of his subject. Today, no one can say that he is a complete historian. That would be a claim almost beyond human capacity. Perhaps nobody can say, 'I am a complete Indian historian', or 'a complete British historian' or 'a complete historian of France'. Specialisation has gone so far that one can hope to attain mastery over only a small section of a special field. We may have a quantum physicist or an authority on the Restoration Drama or the French Revolution, but we cannot have a physicist or a student of literature or a historian who will cover the entire range of his subject.

This is one reason why a Congress of this type has a special value, because it brings the specialists together and allows them to rub shoulders with one another. Not only that. It compels the specialists to speak to a comparatively non-specialist audience. It compels the specialist to rethink his problems, to restate them in language and in terms and in an idiom which all can understand. From that point of view, there is a widening of experience both for those who contribute and those who receive. That famous saying that the quality of mercy is twice blessed—it blesses him that gives and him that takes—also applies here. It has happened here again and again and, if I may say so, perhaps with compound interest.

The second great advantage has partly flown from the first. The Congress has provided stimulation for the experts, by way of suggestions of new points of view. When different disciplines meet, there is always a cross-fertilisation of ideas, and as a result, many new suggestions, many new lines of thought, many new lines of interpretation offer themselves to scholars. I am sure that in this Congress, where many common problems have been attacked from different angles, and many different problems have been tackled by different scholars with different backgrounds, there has been this kind of reference and cross-reference leading to cross-fertilisation of ideas, and therefore, a stimulation of the mind of both the expert and the comparative layman.

Even if these two values had not been realised—which are values in themselves—the Congress has been worthwhile by the very fact of the coming together of so many scholars from different areas of the world. They have renewed and strengthened old friendships and established new contacts and new friendships. The Congress has allowed, as Prof. Basham put it so beautifully, young people to come into contact with the established doyens in the field. It has allowed the young scholars of today—shall I change the metaphor—not to try their mettle but cross swords intellectually with some of the stalwarts in the field. This surely has been an experience and an inspiration both for the young and the old. We often think that it is the great scholar, the teacher, the savant who alone teaches. But experience, especially of those who have any experience of actual teaching, bears out that in any case of teaching, it is always a mutual give and take. Very often the teacher learns quite as much from the pupil, maybe from a foolish question, maybe from a casual remark, maybe from a demand for explanation or a restatement of a particularly difficult problem. In this way, a pupil very often starts a new trend of thought in the mind of the teacher himself. This renewal of old contacts and establishment of new

contacts, this establishment of human relationships and friendships is one of the great values of this Congress. Here I would claim—I hope I shall not be misunderstood—that this Congress has been entirely successful, for there has never been discord; there have been differences, but they have been smoothened out; there have been clashes of points of view, but they have been reconciled, and, in the end, there has always been understanding—even when the differences have remained.

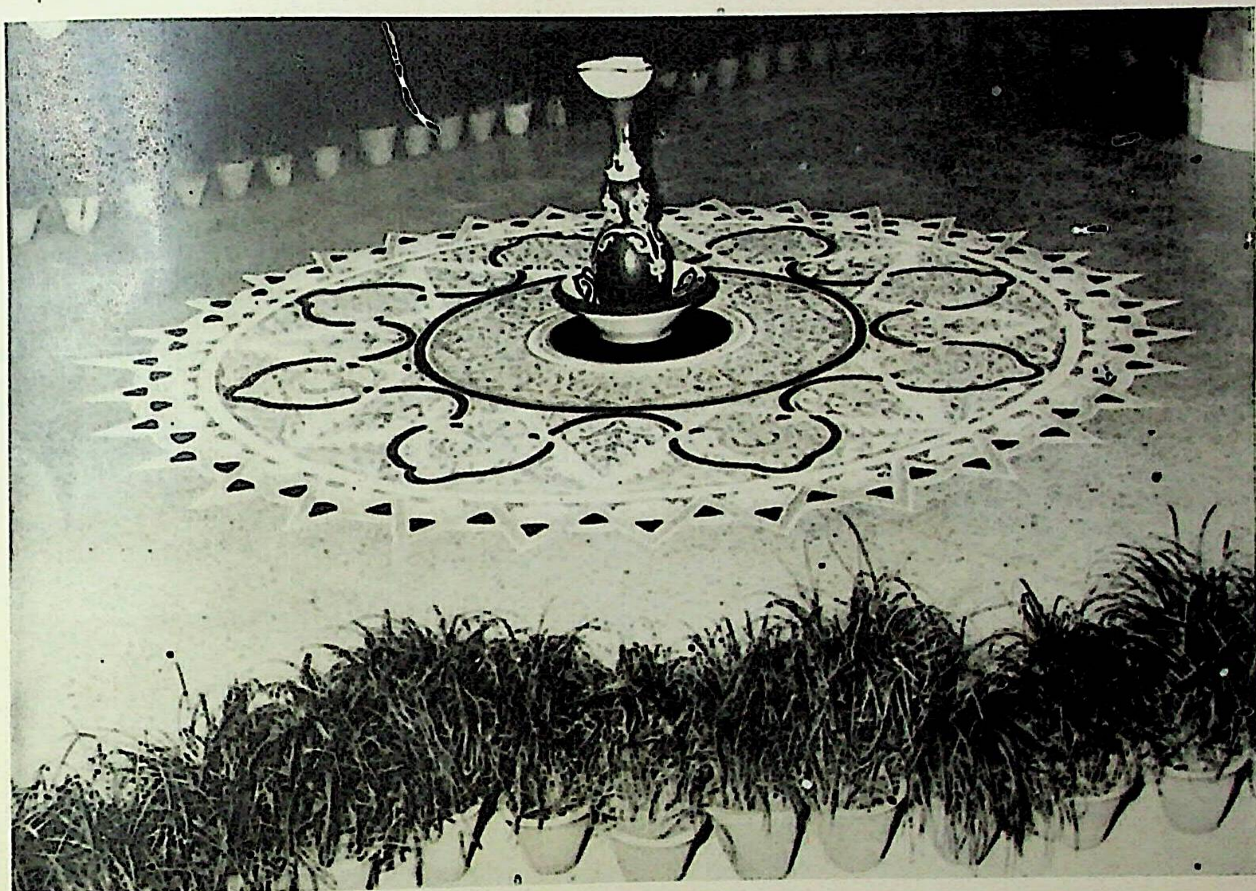
Just one more point about the way in which sometimes even scholars go astray and how evidence can be interpreted, reinterpreted and misinterpreted. This morning, I listened to a most interesting paper about archaeological excavations and dating them by carbon-14 tests. After I came out, I casually mentioned to a scholar that carbon-14 tests have caused a headache to some archaeologists, because some of the results seemed startling. What is even worse, in one particular case, in a particular laboratory, the machine which was doing that carbon-14 test had developed some defect; therefore, some of the results were doubtful. Later on I heard this was mentioned in the meeting, but it was fixed upon some particular laboratory which had nothing to do with the incident which I had in view. Here we have an example of the way in which evidence changes from, shall I say, mouth to mouth ? I report to somebody and he reports to a third person and he reports again to somebody else. There is only the minutest deviation between any two successive reports but the difference between the first and the tenth is staggering ! As in shading from black to white through many intermediate greys, we find a gradual spreading of the spectrum. We thus come across interpretations which we cannot accept, but when we go into the evidence, we find that there was a plausible basis for even an extravagant explanation.

I am mentioning this only to make one last point. A Congress like this, where so many different scholars meet, so many different points of view are put forth, also offers a great lesson in intellectual humility and intellectual daring, intellectual humility because everyone of us is liable to make mistakes of this type; and intellectual daring because unless we dare to ask questions, unless we even dare to make mistakes, knowledge will never advance. Human progress in every field is due to the fact that someone had the courage to question what other people had accepted unquestioningly. In this way, through continuous challenge and response, through continual denial and acceptance, through continual rejection and agreement, knowledge advances. That is how in this great Congress of Orientalists, scholars from all over the world have come and made contributions which we can add to the sum total of human knowledge.

We are now about to part. As we go, I hope that the flag which has been put up on the wall will be remembered by us. And we shall go in the spirit of the great message there—cherishing each other, let us achieve the great good. If we cherish each other, if we stand together, if we pursue the truth and nothing but the truth, within the limits of our capacity, as far as our knowledge goes, we can achieve great good. Well be it with you—Farewell. I use the word 'farewell' in the literal sense—fare ye well. Let ever be well with you. God be with you—goodbye. This is what it means, but we very often use it without understanding it. God be with you. Let us meet again and often. We have come in friendship, we have lived here for a week in friendship. Let us depart in friendship, to meet again in friendship as soon as the International Congress meets again.

Dr. Gafurov then made a brief speech, and moved a vote of thanks to the Organising Committee of the XXVI Congress, and to the Chairman Prof. Kabir for the work done in preparing for the Congress, and for the meticulous care to details which had made this Congress so pleasant and so useful. This was carried by acclamation.

The President thereupon declared that the XXVI International Congress of Orientalists was over.



VIGYAN BHAVAN: TRADITIONAL INDIAN WELCOME



VIGYAN BHAVAN FOYER: BEFORE THE INAUGURAL SESSION ON JANUARY 4, 1964



MAIN HALL, VIGYAN BHAVAN: A VIEW OF THE INAUGURAL SESSION



A SECTION OF FOREIGN DELEGATES

A SECTION OF INDIAN DELEGATES





DR. B. G. GAFUROV, PRESIDENT OF THE XXV CONGRESS, HANDING OVER OFFICE TO PROF. HUMAYUN KABIR, PRESIDENT OF THE XXVI CONGRESS



DR. B. G. GAFUROV AND SHRI M. C. CHAGLA WITH CHAIRMAN AND MEMBERS OF THE ORGANISING COMMITTEE



PRIME MINISTER JAWAHARLAL NEHRU ADDRESSING THE SPECIAL SESSION OF THE CONGRESS ON JANUARY 4, 1964



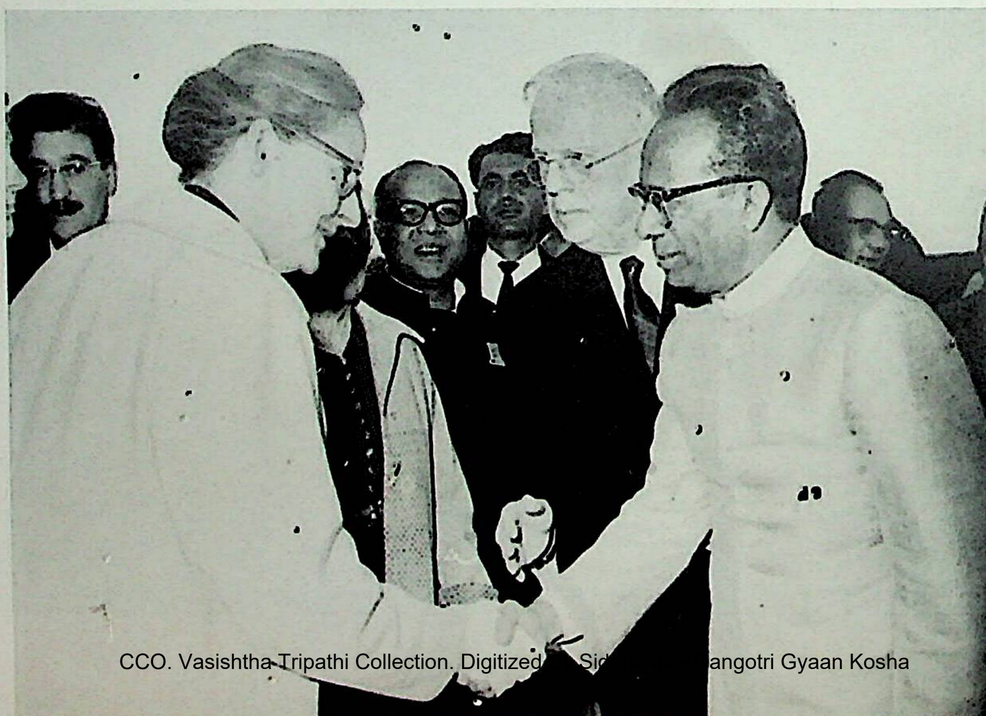
PRIME MINISTER NEHRU WITH CHAIRMAN AND MEMBERS OF THE ORGANISING COMMITTEE AFTER THE SPECIAL SESSION

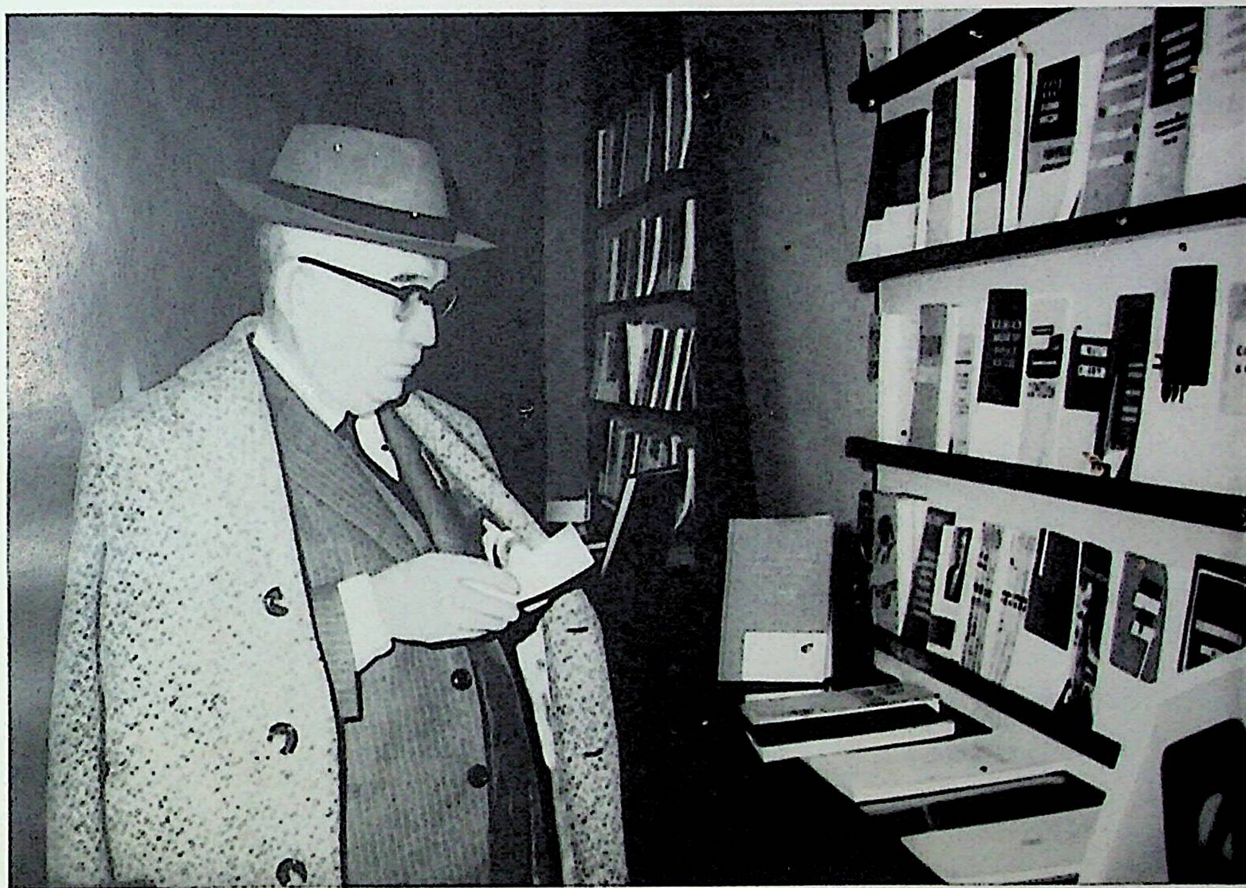
DELEGATES AT THE RECEPTION BY THE PRESIDENT OF INDIA, RASHTRAPATI BHAVAN: JANUARY 4, 1964





AT THE PRESIDENTIAL RECEPTION, RASHTRAPATI BHAVAN : EXCHANGE OF GREETINGS





A VIEW OF THE EXHIBITION OF ORIENTAL BOOKS ; PROF. ZEKI V. TOGAN IS AN INTERESTED VISITOR



SECTIONAL CHAIRMEN WITH SHRI M. C. CHAGLA AND SECRETARIES TO THE ORGANISING COMMITTEE

Sitting (left to right) : Paul Thieme, R. W. Beachey, Kapila Vatsyayan, M. C. Chagla, A. Falkentstein, Zeki V. Togan, I. Poure-Davoud, P. J. Zoetmulder

Standing (left to right) : Hermann Berger, Wilfred C. Smith, A. Abu-Bakr, Ludwik Sternbach, Boris Piotrovsky, Olivier Lacombe, A. K. Ghosh, Kazuo Enoki, A. L. Basham, Russell Jones, R. N. Dandekar

SYMPOSIUM ON ROLE OF ORIENTAL STUDIES IN THE HUMANITIES

A symposium on the "Role of Oriental Studies in the Humanities" took place at New Delhi in the Vigyan Bhavan from 6 to 8 p.m. on the 6th January, 1964, as one of the functions of the Twenty-sixth International Congress of Orientalists. Apart from Professor Humayun Kabir, the General President of the Congress and the Chairman of the Symposium, who delivered the inaugural and concluding speeches, the principal speakers were Professors Suniti Kumar Chatterji, J. Filliozat, A. Palat, A. L. Basham and W. Norman Brown. Their speeches are reproduced here in full. A few other Delegates also made brief observations; the salient points thereof are also given here. Shri A. Ghosh, Director General of Archaeology in India, acted as the Secretary and rapporteur for the Symposium.

Professor Humayun Kabir: Inaugural speech.—I have already extended my warm welcome to scholars who are attending this International Congress of Orientalists. I repeat that welcome this evening when we have met in the Symposium to discuss the Role of Oriental Studies in the Humanities.

In my remarks at the Inaugural Session of the Congress, I pleaded that the group of disciplines described as Orientology must find a place in the general field of Humanistic Studies in the world. In the past, studies in the Humanities have unfortunately often been sectarian or regional. This has been defended on the ground that the study of science has also been based on the division of reality into separate sections. Thus, Physics, Chemistry and Botany may study the same phenomenon and yet are quite distinct and separate from each other. In the case of the Natural Sciences, which depend on abstraction, such separation is perhaps inescapable. In science, we concentrate our attention on some one aspect of reality while assuming that other things remain the same in order to establish general laws. This method has paid rich dividends in the field of Natural Sciences, and there has been an inclination to extend the same method to the study of the Humanities.

A little reflection will, however, show that whatever may be the position in regard to the Natural Sciences, such restriction of attention and interest to the narrow fields of experience is not feasible in the case of the Humanities. The Humanities, from the nature of the case, cannot be divided into watertight compartments. We sometimes forget this, as ancient civilisations have often been regarded as closed systems that flourished independently. We have recognised peripheral contacts among them, but by and large they seem to have run their own separate courses. Thus, it is possible to give an account of the civilisation of India in the 2nd century B.C. without any direct reference to what happened in contemporary Egypt or China. No doubt there were mutual contacts and influences even then, but because of difficulties of communications, these contacts and influences were not so prominent or pervasive. That is why India studied her classics without reference to outside sources, and till recently traditional European scholarship found the origin of civilisation in the Mediterranean region.

Independent study of regional cultures may have had some validity in the past, but today the world has been knit into a single unit by the advance of science and technology. Events in one country have immediate repercussions on all other countries. Besides, every one of the contemporary civilisations has borrowed heavily from past civilisations. What we call European civilisation is based on at least three distinct elements, namely, the Judaic heritage, the Graeco-Roman contributions and the scientific tradition that developed as a result of the Arab impact on Europe. Arab civilisation, in turn, was the result of an amalgam of Judaic religious thought, Iranian arts and crafts, Indian scientific influences, Greek philosophy and Roman law. The modern man must therefore know something about the past history of his own country as well as other countries. In addition, he must be in touch with contemporary developments in other regions in the world.

We in Asia perhaps know a little more about European history and philosophy than the average European knows about Asia. The political domination of the West over Asia for some three hundred years had led to many economic and social ills, but in the contemporary world, it has given the Asian a cultural advantage over the European. Europeans have themselves suffered because of their lack of knowledge of things Asian. To take only one example, semantics has come into fashion in European philosophy only in recent decades,

but India experienced this phase in philsophical thought centuries ago. If Europe had information about the Indian experience, European philosophy might have avoided some recent mistakes.

It is therefore necessary that there should be a revival of interest in Eastern Studies in Europe and America. I am not forgetting the great European scholars of the 18th and 19th centuries whose devotion and labour led to the re-discovery of many forgotten values of Oriental thought. They have laid the whole world under a deep intellectual debt, but I regret to say that Oriental Studies are nowadays losing in popularity in most countries of Europe and America. There are still great savants in Britain and France, Germany and Italy and other Western countries but with the possible exception of U.S.A. and U.S.S.R. general interest in such studies has flagged. As a result, Asian Studies are not occupying today the position they should for a proper intellectual appraisal of human civilisation. Asia and Africa are anxious to discover and utilise the knowledge of the West. Europe and America must likewise strive for discovering and utilising the knowledge of Asia and Africa. In fact, any study of the Humanities should in the modern context comprehend knowledge of both East and West. Orientology must therefore form an integral part of the study of the Humanities in all countries of the world.

I have great pleasure in requesting Professor Suniti Kumar Chatterji to open the discussion.

Professor Suniti Kumar Chatterji.—I had the privilege of spending six months in the United States of America in 1951-52 as Visiting Lecturer at the School of South Asia Studies in the University of Pennsylvania in Philadelphia. This was my first visit to the States, and both during my stay there and after my return to India, I was frequently asked by Americans as well as Indians as to what impressed me most in America. I used to mention two things. First, the big American skyscrapers like the Empire State Building and the Rockefeller Building in New York, which for me more than anything else were a stupendous testimony to the achievement of Man in America in creative control over both matter and energy in Nature. And secondly, the spirit of present-day progressive America, in trying to integrate in its intellectual and spiritual life the entire world of human thought and action (particularly of the Eastern World which was outside the zone of the West which formed America's inheritance from Europe), was something which filled me with wonder, admiration and hope. This latter I found in some of the Universities—particularly in a small gathering of graduate students in Columbia University, where I was asked to speak on the value of Indian thought as in the Upanishads for Modern Man. These students had taken up an optional course in a new subject started by the Faculty of Arts, namely, one in the literatures of the Eastern countries—Japan, China, India, Persia and Arabia, and the Hebrew world outside the Old Testament—studied through translations. America's—and the modern Western World's—success in the physical sciences and in harnessing Nature to the service of Man is quite obvious, and, like many other things standing before our eyes, the skyscraper is a living proof. But the more subtle revolution that is taking place slowly and silently in the inner life and spirit of America and the West, through an enlargement of its vision by contact with cultures which were once considered to be alien to and opposing in both spirit and practice that of the West, is fraught with immense possibilities for not merely the Western Man and Western Society but for the whole of Humanity. We are now at the threshold of a new age, ushered in by the new developments of the physical sciences in the West and their inevitable acceptance by the East, when East and West will no longer present contrasting or opposing worlds of thought and living and action, but will be representatives of a common universal civilisation and ideology complementary to each other.

East and West—the Orient and the Occident—there have for the past centuries been considered to be two opposing and conflicting worlds in life and thought. Asia and Europe (with Black Africa, pre-Columbian America, and Oceania in the background) were considered, in Europe more than in Asia, as two contrasting worlds. The germs of this go back to the ancient Hellenic age—e.g., the vague views of Herodotus in his history as to the conflict between the Greeks and the Persians, the Greeks as representing Europe and the Persians as representing the Barbarians, i.e., the speakers of non-Greek languages in Asia. But generally, Man, whether in the West or in the East, in ancient times did not have any definite sense of a categorical division of humanity in two main spheres. The contrast, it would appear, developed with the spread of Christianity in the West and the establishment of Islam in the Near East and in North Africa with encroachments in parts of Mediterranean Europe. Asia or the East as the homeland of Judaism and Christianity, specially the Near East as the seat of Biblical tradition, was looked upon with respect. The idea behind the

Latin expressions *ex Oriente Lux* and *ex Occidente Lex* would appear to have been established with the adoption of Christianity in the Roman empire. Right down to the early centuries of the Roman empire, the contrast between the West and the East did not crystallise in the way it had done after the period of the Crusades and subsequently after the commencement of world domination by Western Europe through the discovery of America and India. This began with the expansion of conquest and trade and the establishment of the Christian faith in the countries of America, Africa and Asia, first by the Spanish people and the Portuguese, and then by the English, the French and the Dutch.

With the destruction of Baghdad by the Mongols in 1258, Arab Muslim civilisation as forming a bridge between Europe and Asia received a crushing blow from which it never recovered. But the contrast between the non-Christian East and the Christian West, which started with Islamic Arab conquests and reached quite its height with the Crusades, continued, even though the vast world-empire of the Mongols from the time of Chingiz Khan, throughout the whole of North and Central Asia and Iran as well as Eastern Europe up to the Baltic, brought in a sort of *Pax Mongolica*, in spite of the initial atrocities of the Mongol conquest; and this *Pax Mongolica* helped in the dissemination of ideas between interior Asia and interior Europe, and mitigated in some directions the growing religious, social and ideological rift between the East and the West. Arabian commercial and cultural expansion was checked in the West, and this gave rise to a sense of superiority among the newly rising Christian peoples of the West. The inventions and discoveries of science from the 15th century onwards became divorced from Eastern, i.e. Western Asiatic, life, and Europe progressed steadily putting Asia in the shade. Thus, in the art of navigation and in geographical knowledge, Europe in the 15th-16th centuries was already far ahead of the Arab and the Asiatic lands. India and China were stagnating, and Japan was isolated. A dynamic Europe and a static Asia were juxtaposed against each other. The familiar categorical division of the civilised world into an active and forceful West slowly and inevitably dominating through her science and organisation over a passive and acquiescent East became gradually established from the 17th century onwards; and this has continued right down to our day.

The Renaissance came to Western Europe, and from the second half of the 15th century Greek learning—literature, art, philosophy and science—took the soul of Western Europe by storm. The Hebrew spirit behind Christianity was already modified by that of the Graeco-Roman world, and excepting within a limited sphere of religion, the mind of Western Europe accepted the fertilising leaven of ancient Greece. And the Greek spirit in itself was so great and so beautiful that it was easily accepted as a part of the European heritage, superior to what Asia and the East, as yet undiscovered cultural worlds, could show. Greek values and the Greek *Weltanschauung* were looked upon as having a universal application and appeal. It was also known that a good deal of Arab thought and science was but a modification of the Greek. The inherent and most obvious superiority of the West over the East became in this way an axiomatic proposition, an article of faith with the mind of the West. The religious men, Roman Catholics and Protestants, taught to believe in the absolute truth of Christianity, and not knowing of any other religion in an intelligent way, helped in this by taking it upon themselves as their God-appointed duty to convert the pagans and infidels of Asia to the true religion which, they thought, had made Europe great. The evil doctrine of the end justifying the means made this act of proselytisation and ideological genocide, howsoever unscrupulous these might be, completely justified. Christian Europe and the West naturally were superior to the infidel or pagan East, in the Western consciousness; and the superior was to remove or destroy the inferior.

The world is not static, and European expansion in the lands of Asia brought European adventurers, whether commercial or religious, and European filibusterers face to face with the barbaric cultures of the Islamic World, of India, of Indo-China and Indonesia, and of China and Japan. There were both repugnance and fascination; and with growing familiarity, repugnance largely wore off and fascination increased. With this fascination, there was gradually established a desire to understand. The beginning of an interest, which from the second half of the 18th century became a scientific and an objective interest, no longer exclusively based on a desire to conquer and to proselytise, showed itself: the first desire of the *Western* man to enter within the precincts of the *Eastern* world. Hebrew Studies at first went with Greek, as part of a theological equipment. Then Syriac and Arabic came in, and Arabic was a sort of half-way house between Biblical Studies and purely "Oriental" Studies, as something specially connected with the contiguous "Eastern" world of Islam. Real Orientalism started when the Jesuit scholars from Italy took up the study of Chinese seriously in the 17th-18th centuries, and the Portuguese and the Dutch took up Japanese in connexion with European

expansion in trade and with Christian proselytisation. In a similar way Modern Indian Languages—Konkani and Marathi, Malayalam, Tamil and Bengali—began to be cultivated by Portuguese and other missionaries for the propagation of Christianity, from the 16th century onwards, And then the world of ancient India was discovered through Sanskrit and Pali, and that of Ancient Iran through the Avestan: and a full-fledged Orientalism and an orbit of Oriental Studies (with disciplines in Arabic, Persian, Chinese and finally Sanskrit) became established *vis-à-vis* the Classical Latin and Greek Studies of Europe, the Graeco-Roman world that was the basis of the Western thought and culture.

From the last decades of the 15th century, European maritime expansion started, and with this expansion, for three centuries, up to the last decades of the 18th, European sojourners in the East were busy primarily exploiting the material resource and the wealth of Asia through trade and conquest, and secondarily (particularly among the Spaniards and the Portuguese) in spreading Roman Catholicism. As material exploitation was going on, the scientific mind of 18th century Europe, with its renewed interest in Man as Man, started the intellectual exploitation of the East—through an interest in and a study of her diverse civilisations and literatures. This was accentuated particularly with the discovery of Sanskrit and along with it the great culture of India, with her ancient and medieval monuments. A new world, the existence of which was least suspected, thus came within the purview of the West, and this could not but impress the mind of civilised Europe.

Intellectual exploitation of Asia meant the study of and the attempt to understand her literatures, her philosophies, and her science, in the different areas. The first generation of the discoverers, who ushered in serious and scientific Oriental Studies, like the Englishmen Wilkins and Jones, Colebrooke and Hamilton, followed by the French and the Germans, revelled in their new discoveries and were in ecstasy over a new world of beauty and profundity presented by Sanskrit literature, and also similarly by Chinese literature. The empire of Socrates and Plato and Epictetus, of Homer and the Greek tragic poets, of Virgil and Lucretius, was faced with that of the Veda and the Mahabharata, of Manu and the Upanishads, of Sankara and Kalidasa, of Lao-Tse and Confucius. And already enthusiasts made their appearance, acclaiming the newly discovered world of Asia to the skies.

Passing from an exploitation of the material world of Asia into that of its literature and thought, we now come, during the last quarter of the 19th and the first quarter of the 20th centuries, into a study and exploitation of its Art, and the gradual realisation that this Art had in its own right a place of honour beside the deathless art of the Hellenic and the Gothic worlds of Europe. The exclusiveness of the West and its claim to be in possession, through its Graeco-Roman inheritance and its modern science, of values which were universal and before which the inheritance of the East was as nothing, came to be seriously assailed.

Of course, "Oriental Studies" have not yet been given the fullest acknowledgment that are their due—their *vulgarisation*, as the French expression is—has just begun, and that too in an extremely restricted and rather perfunctory way; and it will be some time before they get their full rehabilitation in the intellectual domain of the West. It may take some time for an idea to come down from the academy to the streets. The basic things in the *Weltanschauung* of the Japanese, the Chinese and the Indian civilisations, the universal elements in them, it is now being conceded, should form part of the mental and spiritual equipment of the West also. This is the direct result of a New Humanism which is now coming in. It is the same old Hellenic sense of interest in Man as Man—the Greek *anthrōpotēs*, Latinised as *Humanitas* (and now Sanskritised as *mānavatā* or *mānavikatā*) in a new and more universalised form. It was strengthened by the broad Humanism of ancient China (as divorced from her jingoistic nationalism) with its aphoristic ideal: "Ten thousand lands, same feeling; under Heaven, one family", and was further exalted by the philosophic concept behind Indian Humanism as in the Upanishads: "He who sees all beings in the Supreme Self, and the Supreme Self in all beings, cannot hate (or avoid) any one", the Indian ideal being love of Man not just as Man, but as a fragment of the same Reality which is in the entire Cosmos, including of course Mankind.

The "Oriental World", and "Oriental Studies", therefore, have now ceased to pose something as basically distinct from the Western World, and Western Thought and Science. Humanity is one, and therefore human thought and endeavour from the higher standpoint are also one, *pace* what Professor Filmer S.C. Northrop has said about the categorically distinct and irreconcilable thought-worlds of Judaism, Christianity and Islam on the one hand and of Brahmanism, Buddhism, Taoism, Confucianism and Shinto on the other. There cannot be any caste-sense or opposing camps of East and West in this matter. The Mediterranean and, after

that, the European world of Graeco-Latin and Germanic and Slavic present one set of facets in the sum-total of human heritage, and the equally broad and significant Aryan, Aryo-Dravidian, and Sino-Japanese worlds present other sets of facets. Modern Man in the West must understand and, without detriment to its deepest ratiocination as well as mystic sense, accept at least some aspects of the latter, if only to make a complete amphitheatre of its intellectual and spiritual survey and experience: just as all reasonable thought-leaders in most Eastern lands have accepted not merely the science and technology of the West with their insistent and manifest appeal, but also the thought and spirit content of Western civilisation. There has been a gradual emancipation of the intellect of the West from medieval scholasticism after the Hellenic Renaissance; and a similar, although more rapid, emancipation is taking place in the lands of Asia—at least in the minds of the *elite* who are guiding the masses—in Iran, in India, in Indo-China, in Indonesia, in China, in Japan. Orientalistic Studies thus need no longer to be earmarked as such and separated from the General or Universal Humane Studies. When once the validity of the view-point quoted below from Louis Renou, the doyen of Indological Studies in France, is admitted, the solution of the problem becomes clear and easy. Renou in his fine article on "Indian Studies in 1952" (in *Diogenes,* International Review of Philosophy and Humanistic Studies, No. 2, Spring 1953, p. 68, New York and London) says:

"What the Western Indologist needs to do is to renounce his Aristotelian forms of thought, which have become so natural to him that he finds it difficult to believe that they are not valid for everybody. He must resolutely unlearn a part of what European humanism has bequeathed to him—the heritage of the Mediterranean world which he vain-gloriously translated into universal terms."

No one will be so drastic as to propose that the Western man is to renounce his European (Graeco-Roman-Christain-Germanic-Slavic) tradition in Humanism, so as to accommodate himself to the spirit of the Humanism of "the Oriental world". Certain aspects of European mentality and humanism, as Renou suggested, must surely be modified *vis-à-vis* the new Universal Humanism which is coming to the forefront. As Romain Rolland said in a different context (in his Introduction to Ananda Coomaraswamy's *Dance of Siva,* New York & London, 1924, pp. iii, iv) in recording his appreciation of the philosophical bases of Orientalism as they are found particularly in the Brahmanical thought of India:

"The whole vast soul of India proclaims from end to end of its crowded and well-ordered edifice the same domination of a sovereign synthesis.

"There is no negation. All is harmonised. All the forces of life are grouped like a forest, whose thousand waving arms are led by Nataraja, the Master of the Dance. Everything has its place, every being has its function, and all take part in the divine concert, their different voices, and their very dissonances, creating, in the phrase of Heraclitus, a most beautiful harmony. Whereas in the West, cold, hard logic isolates, the unusual, shutting it off from the rest of life into a definite and distinct compartment of the Spirit, India, ever mindful of the natural differences in philosophies, endeavoured to blend them into each other, so as to re-create in its fullest perfection the complete unity. The matching of opposites produces the true rhythm of life. Spiritual purity may not shrink for allying itself with sensual joy, and to the most licensed sexualism may be joined the highest wisdom.......

"Amid all the beliefs of Europe, and of Asia, that of the Indian Brahmins seems to me infinitely the most alluring. I do not at all despise the others. The ecstatic intellectualism of the primitive Buddhist, or the radiant serenity of the void inhaled in Lao-Tse, are infinitely dear to me, but I find in them only rare, exceptional moments, only the dizzying peaks of spiritual life. And the reason why I love the Brahmin more than the other schools of Asiatic thought is because it seems to me to contain them all. Greater than all European philosophies, it is even capable of adjusting itself to the vast hypotheses of modern science. Our Christian religions have tried in vain, when there was no other choice open to them, to adapt themselves to the progress of science, but one would think, indeed, that they have a difficulty in forgetting that heaven of Hipparchus and Ptolemy which they saw above them in their infancy.

"But after allowing myself to be swept away by the powerful rhythm of Brahmin thought, along the curve of life, with its movement of alternating ascent and return, I come back to my own century, and while finding therein the immense projections of a new cosmogony, the offspring of the genius of Einstein, or deriving freely from his discoveries, I yet do not feel that I enter a strange land.......

"I do not suggest that Europeans should embrace an Asiatic faith. I would merely invite them to taste

the delight of this rhythmic philosophy, this deep, slow breath of thought. From it they would learn those virtues which above all others the soul of Europe (and America!) needs to-day: tranquillity, patience, manly hope, unruffled joy, 'like a lamp in a windless place, that does not flicker'."

It is from this desire to combine the two halves into a single whole that the tacitly though thoughtlessly admitted barriers between Oriental Studies and General or Western Humanities should go. Homer and the Greek Tragedians, Plato and Aristotle, Herodotus and Thucydides, the Old and the New Testaments, as well as Virgil and Ovid, Lucretius and the Christian Fathers, Dante and Celtic, Germanic and French romance, Shakespeare and Moliere, Descartes and Spinoza, Voltaire and Hugo, Kant and Hegel, Engles and Marx, Goethe and Tolstoy, and the rest, must join hands with the Vedic seers, the poets of the Mahabharata and the Ramayana, Confucius and Lao-Tse, Kautilya and Vatsyayana, Sankara and Ramanuja, Ibn Khaldun and al-Ghazzali, Firdausi and Jalaluddin Rumi, the Chinese and Japanese Nature Poets, the Zen Masters, the Tibetan sage Milarepa, the Universalists Ramakrishna and Vivekananda, the Poet and Seer Rabindranath, and others of Asia, to form a corpus of World Humanism, irrespective of the West and the East, for the inspiration and guidance of man everywhere. Great teachers there have been in recent decades and centuries in both the West and the East, to bring mankind in its two self-divided halves closer to each other: the great Humanists and Idealists of the Western world in both Europe and America, like Tolstoy and Romain Rolland, F. Max Müller and R. W. Emerson, Abraham Lincoln and Walt Whitman and others; and Ramakrishna Paramahamsa of India who insisted upon the fundamental unity of all religions and the validity of all sincere religious endeavour, Swami Vivekananda who preached to the West the ideal of a universal Religion without dogma, Kakuzo Okakura of Japan, and Rabindranath Tagore.

Oriental Studies, from the nature of the case, must for some time to come remain a specialist's domain, as much as Occidental Humanities in their deeper study will remain confined to men dedicated to the study of Hellenic and Roman languages, literatures and cultures. But the message of the great leaders of Humanity in the domain of the spirit, in the field of power and inner uplift and realisation, should, irrespective of the West or the East, be brought before all. As a practical means, some were for adding new languages like Sanskrit and Chinese and Arabic in the common curriculum for at least a select group of students in the West—in Europe and America—interested in the humanities. But when in a utilitarian world the old classics are fast receding in the background everywhere, this will not be a practical solution. Through the English language mainly, the thought-content and action of the West are easily reaching the educated *elite* of Asia. The only feasible way to make a beginning in the task of universalising the common World Humanism in its two wings of Oriental and Occidental Studies would be to prepare graded compendia for all sections of students, in schools, colleges and universities, where the message of "Orientalism" may reach the West, and that of "Occidentalism" the countries of the East. We shall also have to take note of what Africa will give us. And an extension of the course in the literatures and cultures of the East for graduate students, such as has been started in Columbia University in New York, will be an easy way to make "Oriental Studies" give up their exclusive specialistic position, and form a part of a General Humanism in the West: and *mutatis mutandis*, the same thing will have to be done in the East.

It is time that "Oriental Studies" were now made a part of a General Humanism, with Occidental Studies combined, for mankind as a whole. It is heartening to note that the UNESCO has made a most desirable move in the matter, to which the International Congress of Orientalists should whole-heartedly subscribe in the interest of Oriental Studies as a Common Heritage for the Humanity of the Future.

Professor J. Filliozat.—Both the expressions "Oriental Studies" and "Humanities" may have need of a clear definition before being used properly. The first, "Oriental Studies", is quite questionable from a scientific point of view. It is fit only if we take Europe as the middle of the universe. For the famous Chinese Buddhist pilgrims of the past India was the West and, for America, Japan too is the West. On another side there is no unity in the so-called Oriental civilisations. The national cultures differ from each other much more in Asia and Africa than in Europe. But, when we use the words "Oriental Studies", we know what we want to say and we may keep these words, at least provisionally, as a practical and traditional designation of the studies we are altogether representing in this Congress.

More important is now for us the meaning of "Humanities". There are in fact two main meanings of this word. For literary men it generally refers to the national culture which is considered in their country as

the culture of the man *par excellence.* For scientists engaged in the study of the man in general, it designates the achievements of all the different groups of human peoples, it is the object of all humanistic sciences.

In both cases the Oriental Studies have a role to play.

In the past centuries, when the intercourses between the civilisations of the different parts of the world were rare and superficial, the educated men of every country did not feel a need to enquire in the cultures of almost unknown peoples. They were satisfied with their own traditional knowledge. Among them, the scholars devoted themselves to erudite investigations in the literary and philosophical texts as well as in the monuments of the fine arts or in the history of the countries they considered as worthy of their attention. Such countries were interesting for them only if they had some historical connexion with their own traditional field of study. For example, Iran and India interested classical humanists of Europe not because they had created two great civilisations in the world, but merely as Alexander's conquests. Similarly, Indian pandits were not anxious to know the culture of the Mlecchas and Chinese classical literary men had no doubt about the central position and the exclusive validity of the learning and culture of their own.

Now, they can no more remain confined within their old horizon. They cannot simply ignore the ideals and achievements of the other peoples, even of the peoples from the remotest parts of the world, if they want to appreciate the very place of their own culture in the history of the mankind. Now the development of the Oriental studies prevents them from invoking any lack of information in order to preserve their right to the traditional ignorance. Every Westerner, every Indian, every Chinese, every Muslim, though duly attached to a deep knowledge and to a great emotional appreciation of his ancestors, must now realise he is not unique in the world.

Unfortunately, the teaching pattern, in almost every country, is still the old one. The preparation of the teachers in the field of the *belles lettres* and of philosophy remains traditional. Its aim is primarily to enable the teachers and professors to properly understand and explain to their pupils the languages, the poetry, the feelings and ideas of the famous national or classical authors. It does not take into account the whole of mankind. The knowledge of the man in general is left to the humanistic sciences which remain out of the general teaching.

Mathematics, Physics, Biology, Geography are integrated in this teaching. They are considered as necessary to the formation of the modern educated man. Indeed, they are. But the man too is worthy to be known. If everybody must acquire some knowledge of the different kinds of climates, minerals, plants and other products or elements of the Nature, why not also of the different kinds of peoples with their multifarious cultures and ways of life ?

Long ago the necessity to include the whole of Asia in general history was felt in some learned circles. More than two centuries ago, in the institution I have the honour to represent today in this Congress, the Collège de France of Paris, Joseph Deguignes tried to inquire in the history of the whole of Asia. For him the history did not merely concern the political events and the dynasties of rulers. It was, according to the proper meaning of the word, the large "enquiry" on the peoples. He strongly claimed the right of every nation to be studied as well as Greeks or Romans. Followed by William Jones, who adopted his discovery of the synchronism between Candragupta and Seleukos he had published in 1777, he had also published since 1756 the five volumes of his *Histoire générale des Huns, des Turcs, des Mongols,* a pioneer work, which was the foundation of the history of Eastern Asia. He also inaugurated the scientific co-operation between the European and the Asian scholars, as he was helped, at least as far as India was concerned, by a great Indian scholar, Maridas Pillai.

Soon afterwards, with the foundations in 1778 of the *Bataviaasch Genootschap van Kunsten en Wetenschappen* and in 1784 of the *Asiatic Society of Bengal,* the scientific research in the field of all Asian civilisations strongly developed till our days. Islamic Studies were already flourishing. The decipherments of the Egyptian hieroglyphs and of the Mesopotamian cuneiforms revealed, in the last century, several lost ancient civilisations, enlarging each time the extent and value of Oriental Studies. But few results of these discoveries were admitted in the ordinary course of teaching and, so, the general culture of the educated man remains too often incomplete. We are still awaiting the full recognition in every country of the Asian material of the humanistic sciences.

However, Asia is the most populous continent in the world and the Oriental Studies have revealed the variety and the richness of her civilisations throughout the largest periods of the history. The main part

of the available data for a complete study of the humanity derives from Asia and no humanistic science may claim a general validity if it does not include this major part of the necessary basic information.

The main role of Oriental Studies is thus clearly not only necessary for enlarging the horizon of all classical national humanities, but also quite fundamental for the scientific discovery of the mankind.

Professor A. Palat.—Extensive research of the complex and differentiated development of the human society proves conclusively that there has never been a single cultural centre with permanent and exclusive predomination or a single state powerful enough to rule for ever the rest of the world and so deserving exclusive attention in Humanitarian studies. This does not rule out, of course, the fact that certain cultures and civilizations have played—in all historical periods and in all parts of the world—a leading role for a certain time and extended their influence over a limited area. But, at the same time, we must keep in mind that in spite of all the peculiarities in the development of different civilizations, in spite of the remoteness of those centres and obstacles to their direct intercourse, we nevertheless can observe certain uniform processes and tendencies and trace, at least to some extent, mutual relations and influences.

It is from this point of view that we must grasp and approach the problem of the studies of the cultures of Asia and Africa and their role in the Humanities in general. Nor should we consider such studies to be something extraordinary or limited to the margins of the vast area of our research or only to be helpful as examples illustrating a theory based exclusively on European material and its application without admitting that such methods are really untenable. We are faced with the same problem when analysing, let us say, the structures of different languages and trying to work out general principles for all of them, when formulating the basic aesthetic principles of the creative process in literature and the arts, when comparing philosophical systems and religious ideas or even when investigating the laws concerning the development of human society and determining the change from one social structure to another.

Any attempts to prove the absolute superiority of one single centre (usually Europe) and to disregard all others have been shown to be null and void by developments in Asia and Africa in the last few decades. Never before has humanity witnessed so many deep changes within such a short time and seldom in history has there been such a break with the past, on the one hand, with the preserving of so much of the traditions and cultural heritage, on the other. Not everything that happens now is only the result of the revolutionary and imitative conceptions of today—we must not forget that up to the end of the Middle Ages the great civilisations of Asia formed the vanguard of the whole world and were rarely surpassed by others. Take, for example, all the efforts to make better use of natural resources and so ensure better conditions and an easier life for the human race, such as the discovery and use of metal ores, the constant improvement of agricultural methods, all kinds of water-conservancy or the measuring of time—all that is inseparable from the development of mankind. Of no less importance was also the experience gained through organising big empires ruled from one centre and capable of maintaining their power and control over vast territories, over long periods of time and sometimes even gradually enlarging their spheres of influence. This system of centralised government and its control and the establishing of the theoretical and practical principles on which it was based served as an example for others; so life in small communities, in more or less isolated villages and townships, where authority of the ruler did not reach beyond the city-gate, gave way to larger and more powerful entities. And, of course, of quite a special importance for the advance of human thought were the innumerable discoveries and inventions—at the beginning only the registration of purely empirical experience or the simple chronological recording of events, later on the ceaseless efforts to find the answer to the eternal questions as to the meaning and purpose of life, as to first and last causes, as to the place of our Earth in the Universe. And these discoveries and doubts, these experiences and patient accumulation of facts, gave birth to all scientific research, and the knowledge so gained has helped man to grasp the mutability of his existence, the laws of change that affect it and the necessity not only to preserve what has been achieved, but also to try to change the conditions of life.

No matter what approach we may choose to the analysis of the different aspects of the history of mankind in its broadest sense, we cannot do without a careful and detailed study of the development of cultures and civilisations in Asia and Africa, if our efforts and erudition are not to be fruitless and misspent. The contribution of these countries and peoples to the development of mankind is such that it can never be neglected. And though the Ancient Near East has been acknowledged to be the cradle of human civilisation, we must not leave out of account the achievement of East and South Asia. Who can enumerate all the inventions and

discoveries, all the philosophical ideas and at least rudimentary systems of scientific research and knowledge that infiltrated the Mediterranean and then all Europe from Asian countries. From the beginning of the 1st millennium B.C. till the 14th or 15th centuries A.D. we have proof enough that mutual intercourse between the civilisations of Europe and of Asia or Africa have been, on the whole, more beneficial to Europe than the other way round.

Nevertheless, in the history of the complicated relations between European and Asian civilisations, Europe can never be reduced to the role of a passive, and non-creative recipient of foreign influence. Anybody who would try to reduce the world to a single continent—be it Europe or Asia—without taking into consideration the contributions of other cultures and civilisations can never build up a truthful historical picture of our world. Therefore it is our duty to acquire as much information as possible also about extra-European continents and their contribution to the advance of mankind, not only for the sake of Oriental Studies as such, but for the sake of the Humanities in general.

In mentioning the 14th and the 15th centuries as a certain dividing line, I did not mean to suggest that the era extending from the end of Middle Ages to the middle of the 20th century marks a complete turning-point in the traditional cultural development in Asia and Africa, under the deeply penetrating influence of Europe. The specific conditions in Europe at that time resulted in a special development and—as far as the other parts of the world are concerned—in a growing tendency to 'discover' them and draw them into dependence. Colonialism was not favourable for promoting the independent development of local cultures, yet even during that phase there was no complete break with the past, no total ousting of domestic traditions by European imports.

Thus, even in the period of colonial domination we cannot afford to neglect the civilisations of Asia and Africa, if only for the sake of confronting them with the corresponding situation in Europe. The results are often surprising and not always flattering for the so-called more advanced countries.

Looked at from this point of view, we must admit that the course of events in Asia and Africa, after the Second World War, is more closely related to the past and to the centuries old traditional development than might appear at first sight. Even the fact of a certain renaissance of these civilisations of which we are today witnesses proves that the more we try to understand the present, the more we must go back into the past.

The vast regions of Asia and Africa, the immense wealth of their natural resources, which form a solid basis for their prosperous development, the large number and the manifold talents of their population, the extraordinary opportunity to acquire in a short time most of the technical experiences of other countries and —let us hope—a long period of peaceful construction, all that without any doubt will once again bring the cultures and civilisations of Asia and Africa into the foreground of world progress and enable them to play an important role in the development of Mankind. It is clear that increased attention must be paid to the studies of these cultures and civilisations, because only through a deep and intimate knowledge of them can be reached a proper understanding and mutual appreciation, for the sake, let us stress it once again, not merely of Oriental Studies, important though they are, but of the Humanities and of the human race in general. And this, I believe, should be the main task of us all.

Professor A. L. Basham.—In the speeches which we have heard so far much has been said about the task of the Orientalist in bringing about peace and brotherhood by explaining the civilisations of Asia to the West. Far be it from me to disparage the ideal of human brotherhood, which I believe I support as enthusiastically as do most people present. But we must be quite clear in our minds that the primary purpose of our work is not to strengthen human brotherhood. For instance, the scholar who devotes months of patient labour to interpreting a few of the less intelligible verses of the *Ṛg-Veda* can in no way be motivated by the desire to strengthen human brotherhood, and his work contributes only infinitesimally to that noble ideal. He is driven by insatiable intellectual curiosity, an urge to understand for the sake of understanding, and a love of his work for its own sake. Those who read the results of his labours are impelled by similar motives.

Moreover, it does not necessarily follow that deeper knowledge leads to deeper fellowship. The more we know about our neighbours and their ways, the less we may like them. We must strive not merely to know, but to understand and to love; and we cannot, in an ethical sense, love nations, cultures, and civilisations, which are on ultimate analysis abstractions with no real existence except in human minds. We can only love individuals. The ordinary Westerner who strikes up a warm sincere friendship with an Asian, or *vice versa*, is doing more to cement the bonds of human brotherhood than a thousand orientalists working in their

studies. They can only do a little to encourage such friendships, and what they do in this respect is a mere by-product of their main task.

The Orientalist of this day and age is in a different situation from that of his forbears in the last century, or even in the last generation. Less than two hundred years ago next to nothing was known in the West about the true character of Asian culture, and Westerners, with some sense of superiority but also with not a little awe and wonder, thought of the Orient in a context of yogis, inscrutable mandarins, turbans, domes, and temple-bells. In fact on final analysis there is no Orient. In Asia there are three great nuclei of culture, the Middle East, India and China, and these three cultures in their classical phases were as different from one another as they were from the ancient and medieval cultures of Europe. The polarity between East and West is of comparatively modern growth, the product of the great advance of Europe in science and technology from the 16th century onwards. The idea of a special form of "Oriental civilisation" is a product of the 19th century West, and it has little validity nowadays, when it takes only eighteen hours to travel from London to Delhi, and when nearly all the countries of Asia are independent, and are playing a very important part in world affairs. When "Orientalism" began, the schools and universities of Europe and America confined their attention almost entirely to the history, languages and culture of their own continents and to the natural sciences which were then slowly and grudgingly receiving a place in their curricula. Conditions are now quite different, and one wonders whether the very concept of Orientalism has not become effete and misleading.

The contrast between the "progressive" West and the "mystical" and "traditional" East is every year becoming less significant. The contrast was never wholly valid and nowadays it seems already to have outlived its usefulness. Moreover, there never was a hard and fast cultural boundary between Europe and Asia, and such man-made boundaries as exist are becoming more and more irrelevant in the age of radio, the jet plane and the hydrogen bomb. The classification of the countries of the world on the basis of economics into developed and underdeveloped, "haves" and "have-nots", which is most widely heard nowadays, and is perhaps the most significant classification, cuts across the continents, since "haves" are to be found in Asia while "have-nots" are numerous in southern Europe and Latin America.

In such circumstances I believe that, as a special branch of study, "Orientalism", like the state in Marxist theory, will slowly wither away. The study of Asian cultures will of course continue in Western universities, but in separate specialised departments without any atmosphere of the exotic about them. In the European and American university of the future the department of Indian Studies will appear no more peripheral or remote than the comparable departments of Romance Studies or Germanic Studies. Asia and Africa will be on a par with Europe and America, and will not be, as in the last century, the subject of study of a few exceptional scholars, aided by retired civil servants and missionaries; rather they will be given full weight in university curricula, and will attract large numbers of students. In some universities of the West this state of affairs is already beginning to come about. On the cultural plane the end of special university departments, faculties and institutions for the study of "Oriental" subjects will mark the beginning of the era of "one world". On the political level, alas, it seems almost as far away as ever.

In what I have said so far I have tended to pour cold water upon the aspirations of many people present, and even now, at the close of my speech and at the risk of seeming to strike a false note, I must add a few further words of caution. There has undoubtedly been a great growth of interest in Asian culture among the educated and semi-educated peoples of Europe and America. Much of this interest is untutored and some of it is misinformed. It may go no further than a fondness for Japanese films or Chinese cookery, or the daily performance of a few yoga exercises. Of course the Orientalist can help directly or indirectly to stimulate such interests and to guide it into fruitful channels. I attribute much of this growth of interest to a widespread weariness with the stereotyped face of the West, where one may travel westwards from Moscow to San Francisco without noticing any very distinctive differences in dress, in the style of contemporary architecture, in food, or even in contemporary popular music and reading matter. The age of the jet-plane is producing the culture of the juke-box. On a higher cultural level the national character of music is being lost in atonality, as in the visual parts it is being lost in abstract painting and sculpture; and many men already find that a world in which differences are tending to be ironed out is exceedingly monotonous and unsatisfying.

The "One World" of the future must be an interesting and varied one if its inhabitants are to have full and meaningful lives. And the Orientalist, by devoting his life to the study of some aspects of an Asian

civilisation, may contribute in small measure to the preservation, no doubt in a modernised and viable form, of the culture which he studies, in face of the increasing pressure towards uniformity which is felt by every society of Asia and of the world at the present time.

Professor W. Norman Brown.—Let me begin by expressing my appreciation of the lively remarks by Professor Basham. I do not, however, share his apprehension that the use of American jazz in a Delhi night-club presages the decay of separate regional cultures in our world and is a premonition that humanity is moving toward a common single uniform—and therefore somewhat dull—world-culture. Nor do I think his case would be strengthened by pointing to Indian *yoga* in London or Chinese cooking in New York restaurants. Something much more basic is needed to justify his concern.

The subject of our discussion today is so phrased that we do not have to defend (1) the value of the Humanities and (2) the value of Oriental Studies. It is assumed that both are of value.

It may perhaps be worth while to pause for a minute on the matter of definitions. What do we mean by the terms "Humanities" and "Oriental Studies"? Leaving aside the history of the term "Humanities" or "Humanistic Studies", I should like to refer to the current usage in my own country as providing a workable basis. We have come to use the term "Humanities" to mean the wide range of intellectual interests which concern the history of civilisation, the arts, aesthetics, philosophy, literature, religion, ethics, language, the cultivation of those attitudes of mind which lead mankind beyond the creation of physical force and the search for creature comforts. The Humanities include all those interests which are often lumped together as "spiritual", and I use the term in a wide sense, not restricting it to the "religious". The term is often used as synonymous with "liberaling" or "liberating" subjects, that is, those which liberate the spirit of man from bondage to things physical. It is evident that the term "Humanities" overlaps with the term "social sciences", the section of intellectual interests which deal with man in adjustment to his environment and his fellow man—specifically such subjects as economics, anthropology, sociology, geography, communications, commerce, politics, government. No sharp line can be drawn between those two major fields, nor can they in turn be sharply separated from the mathematical and physical and biological sciences. But in a general way we have a case for each one of the major intellectual fields just mentioned and we know, therefore, fairly well what we mean by the "Humanities".

By "Oriental Studies" we have in the sessions of the present Congress a definition of our topic in the range of subject-matter included in our total programme. The many subjects include the origins and development of civilisation in all its aspects. Even the historical side of the subjects just mentioned as the "social sciences" is part of Oriental Studies, that is, the history of the development of those subjects in Oriental regions. "Oriental Studies", in brief, is a term of which the first element is a geographical concept, and it includes all that we know about man is the regions which we recognise as the Orient. Thus, while "Humanities" is a term which designates a kind of intellectual interest, Oriental Studies is a term defining the physical geographical area in which man's activities are being considered, and the term is not defined temporally or by subject-matter.

The question put to us then is what the relationship is between the two types of interest represented by the two terms. There is an implication in the working of the question that we are to consider the contribution which Oriental Studies, in contradistinction to Occidental Studies, can make to enlarging, enriching, fulfilling Humanistic Studies. A statement of definition such as I have attempted doubtless suggests to everyone ways in which Oriental Studies can and do aid Humanistic Studies. To try to sharpen our discussion and make it profitable, may I venture the suggestion that we consider the ways in which Oriental Studies can be pursued to advance Humanistic Studies in a practical way? What can we get from our studies that we aid the world-wide body of thinking men in cultivating their humanistic interests. Let me be specific about a few topics to illustrate what I mean.

First, let me mention the development of law, legal concepts and their influence on human history. Should we not consider that studies, even now in progress, are shedding light upon the conception of law in ancient Mesopotamia, a conception at variance with that in ancient Egypt and a millennium later in India and China? We are getting an idea of the development of law still capable of enriching legal institutions, of liberalising our mental, even our spiritual, attitudes. I leave it to Mesopotamian scholars to answer the question. I only ask it.

What about the means of human communication? I mean speech, language. The discovery at the end of the 18th century of Sanskrit grammatical analysis led to a complete reformation of ideas of grammar in the western world. The Paninian system revolutionised western grammatical concepts and started the entire modern treatment of speech. We have still not exhausted the stimulus which ancient Indian linguistic studies can give to our modern linguistic science.

In the field of art, are we still not learning from the ancient Egyptians, the ancient Chinese, the less ancient, but still ancient enough, Indians?

No mathematician myself, I listen astonished to the reports of my mathematician friends who have studied Babylonian mathematics.

But I shall not carry illustrations any further. The very appreciation of the achievements of man five millennia or more ago and from then on continuously is at once inspiring to us today and humbling as well. It gives us some measure of hope that we can solve our besetting problems of today. It teaches us, if we will but listen to history, how often, mankind has failed, oftener perhaps than he has succeeded, and gives us clues to differentiate methods that may succeed from those that may not.

To my mind one of the needs of my own western world today is to accelerate the process, already begun, of introducing Oriental material, ancient and modern alike, into our Humanistic studies in schools, colleges, universities. I think of Indian philosophical speculations and systematisations as belonging in our study of the history of human thought. Sanskrit and Chinese and Japanese literature can properly expand western literary appreciation and as such should have a place in the teaching of literature. Modern languages of the area—Arabic, Persian, Chinese, the many modern Indian languages—need more representation in our Western studies.

Most of all, perhaps, we stand to gain from a study of value systems. In an ideal arrangement every great people should study the current value systems of other great peoples. Just to understand how other men's minds are operating can lead to international adjustments, peaceful accommodation. It is possible that such knowledge might even lead each one of our nations to some intelligent modification of its own system of values. This would be to further the motives of the United Nations, helping to bring the profits of peace to all lands and all mankind. This is perhaps the world's greatest need in our time, the need of mutual understanding and tolerance, and Oriental Studies have their contribution, not too modest a contribution either, to make toward it.

Other speakers.—DR. BUDDHA PRAKASH, DR. K. HÜBER, SHRI P. N. PUSHP and DR. A. A. GÜBER also made brief observations. The first of them said that the days when it was believed that liberation from dependence could be had only by a wholesale adoption of European ways were over and this should give a new impetus to Oriental Studies.

Dr. Hüber said that Oriental Studies in the German Democratic Republic were not confined to a privileged few, but hundreds of persons in that country were devoted to a large variety of such studies and research.

Shri Pushp observed that Oriental Studies should be integrated into Humanities with a view to evolving a world culture.

Professor Güber said that Oriental Studies should be aimed at the interpretation of man. A proper appreciation of the East and West can be made when it is realised that every country has contributed towards the development of human culture.

Professor Humayun Kabir: Concluding speech.—I am sure I am expressing the views of all present when I say that we are grateful to the distinguished scholars who have taken part in this evening's symposium. They have ranged over a wide field; this was perhaps inevitable when the subject concerns the humanities. Orientology is itself a wide and comprehensive term and includes in it almost every department of human knowledge. It is true that Orientalists have at times laid greater stress on the study of the language, philosophy or social institutions of countries of Asia and Africa, but how can an Orientalist neglect developments in science and mathematics and technology? These disciplines have contributed equally to the splendid civilisations that flourished in these regions of the world from prehistoric times. We know that the alphabet, the decimal system and geometry are contributions of Phoenicians, Indians and Egyptians. Paper is a gift

of ancient China. In metallurgy, India and other countries of this region made contributions which have made later advances possible. Oriental studies thus include both the natural science and the human sciences, but we may perhaps concede that their impact has been greater and more direct on the field of human relations and human concepts.

Most of the speakers have agreed that a greater knowledge of cultures other than one's own was always important and has become even more so in the context of the modern world. Formerly we could avoid the foreigner. Today, every country has among its permanent residents a fair proportion of people of different nationalities. A knowledge of other cultures is therefore today a condition of social peace and security. Men fear whatever they do not know and dislike whatever is alien and stranger. Much of the dislike of the foreigner has been and is still due to differences which we do not understand. One of the major causes of distrust and conflict would thus be removed with the removal of ignorance of other countries and other peoples.

I know that this view is sometimes challenged. Even this evening, we have found a protagonist of the view that greater knowledge may lead to greater conflict. Countries which are separated in space have no point of contact and therefore no point of conflict. Also, we often idealise people about whom we do not have adequate knowledge. Rousseau's noble "Savage" remained noble only so long as he remained distant. There is therefore some risk in greater contacts among people and this we need not deny, but we must at the same time insist that contacts are inevitable in the modern world and hence greater knowledge is necessary to remove one of the major causes for suspicion and fear.

Some speakers have referred to the danger of regimentation as a result of greater contact between different cultures. The cinema and the radio tend to bring into vogue the same kind of clothes, manners and language throughout the world. Someone has called the petrol pump a symbol of modern civilisation, for it is exactly the same whether it is found in an arctic or a tropical region or in a capitalist or a communist country. This however seems to me a superficial view. It is true that there is today a far greater degree of uniformity than has been evident in the past, but one may add that this uniformity can never become absolute. Similarity in non-essentials may indeed create the necessary environment for diversity in essentials.

Let me make my point clear. As technology develops, greater diversity is bound to follow. Poor people in the same country tend to dress alike. Their food tends to be uniform and monotonous. Those who have more wealth have opportunity for greater diversity in clothes and food. This is true both on an individual and a national scale in respect of food, clothing and houses. We may go further and say that what applies to these external manifestations of culture applies equally to human thought and feeling. So long as man lives on a physical level, he is not very different from animals. Till recently, vast masses of men and women throughout the world have been condemned to this level of subsistence living. Today, science and technology are for the first time providing a stronger economic base so that individuals and nations can have richer and fuller lives.

As men grow in this way, the cultures they represent will also grow. Greater knowledge of Asian and African civilisation and culture by Europeans and Americans and of European and American culture by Asians and Africans will certainly help to develop mutual understanding. It will also at the same time give to the people of different countries an opportunity of developing unique institutions and habits of thought. As I said at the very opening of this Congress, no man can claim to be truly educated today unless he has some knowledge of both Oriental and Occidental Studies, Perhaps a special discipline of Occidentology should therefore be developed to balance the field of studies that is broadly described as Orientology.

Greater mutual knowledge will certainly lead to greater understanding and, one hopes, greater sympathy and community of feeling. I would in this context like to refer to the contribution which developments in technology can make towards this end. There is no denying that shortage of material goods and services has been one of the major causes of conflict in the past. Hungry men are angry men and this applies equally to individuals and nations. When food is in constant short supply, it is futile to expect good humour and fellowship. In such an environment, individuals compete with one another for survival and the same law rules in the relations of peoples. Many of the major conflicts of the past have taken place when different tribes or races sought to obtain control over the same sources of supply of food and water.

Even after civilisation had developed, the struggle between individuals and nations did not cease. It was a recognition of this fact which led Darwin to formulate the so-called law of *Struggle for Survival*. It is

also at the base of Marx's formulation of the theory of *Class Conflict*. In fact, the essence of human economy till recent years has been the inadequacy of goods and services in relation to human demands.

So long as an economy of scarcity was the rule, the results could not have been otherwise. Technological innovations which began some three hundred years ago indicated for the first time that an economy of scarcity is not inviolate like a law of nature. Production grew rapidly in almost every department of human life and in the last fifty years, the new scientific revolution has brought about a state of affairs where man is for the first time in history in a position to meet all legitimate demands of human beings. Today, man can produce enough food, clothing, shelter and other services for all mankind. In spite of great disparities of income and a tendency of a small minority to monopolise a major portion of the increased wealth of the world the standard of life of the average man has risen steadily and is still rising. The scientific revolution was the major factor which falsified Marx's prediction that the growth of industrialisation would lead to increasing misery and suffering of the toiling masses. In fact the situation is quite otherwise. Today, even an unemployed pauper in Western countries enjoys amenities which were beyond the reach of the richest kings of past ages.

Even more important than the increase in material standards is the effect which an economy of plenty will have on the psychology of man. Acquisitiveness, greed and jealousy are essentially concomitants of poverty. Men do not fight for things which are in abundant and assured supply. Sunshine and air are two of the most valuable elements for survival and yet normally no one fights for them nor seeks to preserve them. This position has also been reached in respect of water in many municipal areas. We have not yet attained a comparable position in respect of food, but one can easily visualise a society where no one will fight for bread because everyone has enough of it. We must also remember that the demand for these essentials is inelastic. A rich man cannot and in fact generally does not eat or drink more than the poor. Once the threat of want and scarcity is removed, a major cause of conflict between men will disappear.

With the help of modern science and technology, man is moving towards a world of plenty. In such a world, insecurity and want will disappear. Once this happens, man's creative energies will find abundant scope. I have sometimes defined as "spiritual" things which do not diminish by sharing. All material goods decrease when parcelled out among different individuals. Knowledge, affection or understanding do not decrease, but on the contrary increase when shared. If we accepted this definition of spirituality, science and technology have for the first times created conditions where all men may become spiritual.

I do not say that men will necessarily become spiritual as a result of the growth of science, but I do say that for the first time in human history, conditions have been created where men do not need to fight for survival and comfort. Once this consciousness permeates among the masses, we shall have the surest foundation for understanding among all men and for a flowering of spirituality in the truest sense of a term. While science in its practical applications will provide the instrument for bringing about this change, science in its theoretical aspect—and this includes the study of the Humanities, Oriental and Occidental,—can make a most significant contribution in creating the mental climate for the transformation.

SYMPOSIUM ON CHANGES IN MUSLIM PERSONAL LAW

A Symposium on "Changes in Muslim Personal Law" was held at New Delhi in Vigyan Bhavan on the 9th January, 64, from 6 to 8·30 p.m., with the Union Minister of Education, Shri M. C. Chagla, in the Chair. Professor M. Mujeeb, Vice-Chancellor, Jamia Millia, New Delhi acted as the Secretary to the Symposium. The speakers were: Maulana Saeed Ahmad Akbarabadi, H.E. Mr. Seyfullah Esin, H.E. Mr. Ahmed Hassan El-feki, Shri Mir Iqbal Hussain, Professor Syed Hossein Nasr, Shri Fazlur Rahman, Professor J. N. D Anderson, Shri Ajmal Khan and Khwaja Muhammad Ahmad. The inaugural and concluding speeches were delivered by Shri M. C. Chagla.

Shri M. C. Chagla: Inaugural speech.—The subject of today's discussion is "Changes in Muslim Personal Law". In my opinion, this is an extremely important subject that we are going to discuss. We have 50,000,000 Muslims in this country and they have a personal law, and the question often arises to what extent is this personal law sacrosanct and to what extent and what degree can the State interfere with the personal law. We are going to hear speakers from different countries who will point out to us whether the personal law of Muslims in their country has been altered, and if so, to what extent.

The question we have to consider is: What is personal law? In all these discussions definition is very important, and let us be clear in our minds as to what we understand by personal law. Does personal law mean everything in which the individual is interested and where he has impact on society? We are no longer living in an age when an individual can function as it were in a vacuum, where he can retire in his ivory tower, and may have no contacts with society. In this complex civilisation the individual has various impacts on society and on the State. And the question is, does personal law extend to the extent of every impact or contact the individual has with the State and society or is the definition of personal law to be restricted to certain essentially personal matters, for instance, the individual's right to profess his religion, his right to believe in his own faith, his right to hold his own tenets, which in a large measure have no impact on society or on the State, because this is the individual's or the person's own concern. In other words, there are certain spheres in an individual's life where he has contact with his own God, with which the State or the society is not concerned and should not be concerned. The question is whether we should confine personal law to that sphere alone.

Now let us take certain cases where the State is interested in altering the law and which may affect the definition of personal law in its wider context. Take, for instance, the specific case of monogamy. Is or is not the State entitled in the interest of social good to enact a law with regard to monogamy, although it may interfere with the personal law accepted in its wider sense? I wish, of course, to hear the opinions expressed by the learned speakers of this evening, but my own view is that where you have a secular state such as ours, which does not officially recognise any religion or which has no official religion, which has no church, but which permits every citizen to profess his own religion—in such a secular state it cannot be said and should not be said that certain legislation for social good should be confined only to a section of a people, if the State takes the view that certain legislation is necessary for the people, for the good of the society, for social justice. I do not understand the argument that legislation should be confined only to a section of the people and not extend to the whole country. What is good for a section of the people must be good for the whole population. Every social legislation is an encroachment upon the individual's right, upon the individual's personality, but we have passed the stage when we accepted the position that the State should not interfere with the individual and that the individual should be left alone to do what he likes. If we have accepted that position in the field of economics, in the field of politics, why is it that we should not accept that position in the field of social welfare, social justice and social reform? Therefore, I am a strong believer in a course which applies to every individual, whatever his religion, or his community, whatever his faith. Social progress cannot be in compartments.

Now let me look at the other aspect of the matter. I do not think it would be a tenable position to urge that one's personal law is so sacrosanct that no interference with it should be permitted. If you look at history

in our own country, you will see how from time to time several laws have been passed which have altered or affected or modified personal law. The decisions of the judges—I was myself a judge for many years—have constantly altered Muslim Law. Even when a judge has interpreted Muslim law, he is making a law, which is known as judge-made law. When I decided a case of Mohammedan Law, my decision became a law of the land unless it was reversed by the Supreme Court. Before the Supreme Court, the Privy Council made a number of decisions which have interpreted Mohammedan Law. Therefore, it cannot be said, in fact, it is entirely untenable, that in India the personal law of the Muslims has been sacrosanct. The only question is, what is the line that is to be drawn between the sanctity of Muslim Law and the right of the State to intervene or interfere with that law. The general purpose should be to clearly define it. In my opinion the line should be clear in our minds that to the extent that personal law dealt with religion, faith, tenets, something which is sacred to the individual, something which is intimate to him, something which is closely personal, the State has no right to interfere. The State has the right to interfere and should interfere, if it is satisfied that certain legislation is essential for social good or is in the interest of social justice. The duty of every citizen in this country is ultimately to submit to the decision of Parliament in regard to what is the social good that legislation is going to produce. I do not think Parliament should legislate in a fragmentary way for a part of society and not for the whole country. After all, 50,000,000 Muslims have a voice in the election of that Parliament through adult suffrage. Parliament is the ultimate arbiter in regard to what is social good, what is social justice and what is in the interest of the people as a whole.

Maulana Saeed Ahmad Akbarabadi.—Other learned speakers of this evening who have come from outside India will throw light on what is happening in their country with regard to Muslim law. Some would be concerned with the historical aspect of this subject. I am an Indian. As an Indian my interest lies in the ethical aspect of the subject. As our learned President has pointed out, the main thing to be seen is this: whether there could be a social reform without making an encroachment on the personal law of the Muslims. So I would like to confine myself to the first aspect of the subject.

Islam, like other religions, according to the Quran, is composed of two component parts, viz., *din* and *shariah*. The Quran further says that *din*, from the time of Noah down to the advent of the Prophet Mohammad, has been the same and so is unchangeable. It is only the *shariah* which has been different from prophet to prophet. However, as *din* is always implemented through the *shariah*, they cannot be separated from each other for practical purposes. The *shariah* of Islam, adumbrated in the Quran and explained and elucidated by the Prophet is, as it is, meant for all times and for all the people of the world having different social customs and manners. It cannot, therefore, be rigid and inflexible. This explains what Qazi Abu Yusuf, the well-known jurist of his time, has said, "One who is not familiar with the conditions of his time is not permitted to give a religious verdict." There is a saying of Abdullah ibn Mas'ud, the eminent jurist-companion of the Prophet, "What is deemed as good by Muslims is good and what is deemed as bad by Muslims is bad." This saying also makes a point in this regard. It is obviously on this basis that *urf*, or customs and things conducive to the welfare of society, have always been regarded by the jurists as one of the factors determining the merit and value of an issue.

It is now clear that the *shariah*, or Islamic law, by its very nature and character is liable to make adaptations to meet the genuine requirements of Muslim society in a particular age and place. But how would this adaptation be made or a change effected? As a matter of fact, Islamic law is mainly based on and derived from the Quran and *sunnah*. Although one finds some other sources, like *qiyas*, "individual opinion", *ijma*, "consensus of opinion", and, as I have just mentioned, *urf*, "social customs and manners", and *masalih al mursilah*, "things good for the human society", etc. as referred to in the books of *fiqh*, the principles of Islamic jurisprudence. They are not, however, allowed to be independent of the letter and spirit of the Quran and *sunnah*. As for instance, God has declared *riba*, generally translated as interest, illegal in the Quran, but what sort of transactions come under the definition and connotation of the word *riba*, this may be disputable. But once it is proved and established that a particular kind of transaction comes under the definition of the word, it would never be permissible under Islamic law. One may give his own reasons to justify his stand with regard to the legality or illegality of a thing. He would, however, be bound to see that his judgement is in no case contrary to the basic teachings of the Quran and *sunnah*. To elucidate the point, it may further be stated that *ahkam* (commands), according to the Muslim theologians and jurists, are of two kinds, *ahkam*

mansusah, relating to problems and issues which have a clear verdict either in the Quran or from the Prophet, and *ahkam ghair mansusah*, relating to problems on which no verdict at all has been given or which have been dealt with only vaguely. As far as the first kind is concerned, nobody can have any right to alter and make any change therein. This is what that has been referred to by the Prophet when he said, "What is legal is legal and what is illegal is illegal." Even the Prophet had no such a right against a thing clearly sanctioned by God. One finds in the Quran that, once upon a time, when the Prophet vowed not to take honey on the ground of some superstition, he was warned not to do so. Things that come under the category of *mubahat*, the permitted things, as distinguished from the mandatory and the forbidden can, however, be checked and controlled, but only by competent authorities in the genuine interest of Muslim society, provided no fundamental law of Islam is jeopardised. Polygamy, for instance, is legal in Islam, but if it is being misused by the Muslims of a country and society is adversely affected by this common practice, then, of course, the competent authorities have a right to check and control the practice temporarily. The practice will still remain legal in the sense that one who commits polygamy will not be committing a sinful act, though punishable under the law of the state. This explains the difference between *diyana* and *quda*, the divine and mundane effect of a practice, according to the jurists.

Now let us consider the second kind of *ahkam*, that is, *ahkam-i-ghair mansusah*. The problems for which there is no clear solution in the *shariah*, as I have just said, can be divided into two branches (a) the problems which have been dealt with only vaguely or fragmentarily and (b) those which have been left untouched upon. In case of the former the statement of the Quran or the Prophet is liable to be interpreted in different ways. This is what has been called *mutashabihat* by the Prophet. All controversies amongst the ancient jurists are mostly related to this branch of *ahkam-i-ghair mansusah*. They interpreted the statements of the Quran and *sunnah* in their own way, but I do not think that the door is not open now. Even today one is fully entitled to interpret a statement in his own way, provided his interpretation does not make an encroachment on any clear verdict of the *shariah*, and that his views are reasonably sound and convincing. As for the second branch of *ahkam-i-ghair mansusah*, they leave a wide scope for legislation. The jurists have laid down principles on the basis of which such problems can safely be solved and decided. There are plenty of things which can be mentioned in this connection. It would suffice to say here that the *shariah* is silent, deliberately perhaps, about the form of an Islamic state. This question has been left to the discretion of Muslims, who are enjoined upon to act on such occasions in consonance with the demands of the time and the national and international circumstances prevailing in the world.

In addition to these two kinds of *ahkam*, that is, *mansusah* and *ghair mansusah*, there is another kind which is called *ahkam-i-mu'allalah*, that is, the rules or provisions based on certain causes. Such *ahkam* would naturally remain intact as long as their causes are there. With the disappearance of the cause, the *ahkam* concerned would also disappear. Moreover, on the basis of these causes, certain other *ahkam* can be formulated, if the causes are applicable to them. But here also one has to be vigilant and see that such application is not in contravention of a clear statement of the Prophet with regard to that particular thing.

I hope what I have said is enough to give an idea as to whether changes can be made in Islamic law or not, and if they can be made, then to what extent and how and when.

Now, there arises a question as to who is competent to effect and sanction the change, if necessary. I sincerely hope that there would be no two opinions on that. The Muslim jurists (*ulama*) only have the authority to look into the matter and give their decision thereupon. It is they who are meant by word *ul al-amr* in the verses of the Quran, "Obey God, and the Prophet and those who are in charge of your affairs." On another occasion the Quran says, "Could those who know and those who do not know be equal to each other." Again the Quran says "Ask the people who know if you do not know." This special privilege of the jurists is quite natural and perfectly in consonance with the general practice everywhere. A legal problem is always referred to the Ministry of Law and it is under the guidance of that Ministry that the whole government and Parliament proceed.

H. E. Mr. Seyfullah Esin.—When the Organising Committee of the Congress kindly requested me to speak on "Changes in Muslim Personal Law," I gratefully accepted the privilege, although I hardly feel qualified to speak with authority on such a subject in this learned assembly. I wish that a Turkish scholar versed in these matters were here at my place. However, coming from a country where 98 % of the population

are Muslims and where Muslim Personal Law underwent momentous transformations in the last decades, I thought that even the views of a layman might have some bearing on your deliberations. This is how the changes in Muslim Personal Law within the general evolution of Turkish society look to a layman :

First of all, allow me to summarise what I think has been the traditional attitude of the Turks in the interpretation of Muslim Personal Law. The Turkish *'ulama* who, as most Turks, belong to the Hanafi sect's non-formalist Maturidi[1] branch stressing especially the importance of the individual conscience, have expressed opinions along the following lines:

The establishment of Muslim Personal Law has seemed to them a landmark in the history of mankind, through the fact that the Quran accords clearly defined rights to all members of society, putting emphasis on the rights of women, children and slaves, who had hardly counted before.[2]

A very important innovation, also introduced by the Quran, was the concept of the "limits of God", beyond which the rights of the individual begin to be infringed. While it is prohibited to transgress the "limits of God"[3], encouragement is given to go towards the opposite direction in granting generously beyond the minimum incumbent by the law.[4] Therefore, it can be said that on the right side of the "limits of God", the individual has full latitude of action. Moreover, in case of uncertainty, he is not only allowed, but also in duty bound, to interpret the implications of the Quranic law with utmost sincerity and righteous effort.[5] The Prophet Muhammad positively recommends this attitude in a *hadith* when he says that the effort of personal interpretation (*ijtihad*) is a good action, even when its results may be erroneous, but that when the interpretation is right, the merit is double.[6] Evidently this *hadith* envisages also the ever-present danger of erroneous personal interpretation. However, it is possible to assess the correctness of an interpretation by testing it through the opinion of the community (*ijma'*). Tradition has accepted in principle as correct an interpretation supported by the general consensus of the community. Thus *ijtihad* and *ijma'*, the sincerity of efforts and the backing of the community, are together at the basis of any interpretation in the application of Muslim Personal Law.

In the best tradition of Turkish jurisprudential history, our *'ulama* have tried to legislate according to the broadminded spirit which characterizes the Quran and the *hadith*, and also giving due share to the *ijma'*. Allow me to say *en passant* that legislation was directed by liberal principles, not only in what concerns Muslim Personal Law. In fact, the non-Muslim subjects of the Turkish Sultans, such as the Greek Orthodox and other Christians and the Jews enjoyed the right to use the personal law and customs of their own community. Even foreigners were granted far-reaching rights in this direction. It is in the light of this tolerant attitude that the granting of Capitulations by the Ottoman Empire at the height of its power, in the 16th century, to France and to other European states should be viewed.

I shall now give some examples of the liberal spirit which prevailed in the application of Muslim Personal Law in Turkey: for instance, although in Muslim law the male heir inherits the double of the share of the heiress, bequests to secure the contrary effect were made. I know personally of a case where the testator of a *waqf* dating back to the 16th century provided double shares to his women descendants who, up to very recent times, received regularly their double shares to the detriment of the male heirs. This is the *waqf* of the Khalwati Shaikh Muslihuddin Merkez Efendi of Istanbul.

It has been said that women were oppressed in the Ottoman society. In reality, Muslim women had in Turkey a better position, in certain cases, than in Western European states. For instance, Turkish women have always retained in marriage the right to dispose and administer their personal property, without the interference of the husband—a privilege which is still denied to women in several countries of Europe.

In practice, Muslim Turkish women had no difficulty to break the covenant of marriage, even if a specific clause giving them the right of divorce had not been included in the marriage contract.[7] However, in cases of incompatibility separation was more common than such divorces.

[1] Imam Maturidi, died A.H. 333 in Samarkand.
[2] Quran, II/228: "...*and women have rights similar to those, against men, in a just manner.*"
[3] Quran, LXV/1: "...*and whoever goes beyond the limits of Allah, he indeed wrongs his own soul.*"
[4] Quran, VI/161: "*Whoever brings a good deed, will have tenfold like it...*".
[5] Quran, XXXIX/18: "*Those who listen to the Word and follow the most generous meaning in it, those are the ones whom God has guided and those are the ones endowed with comprehension.*"
[6] *Hadith*, quoted by D.B. Macdonald in the *Encyclopaedia of Islam*, Turkish edition, article *Ijtihad*.
[7] Quran, IV/19: "*O you who believe, it is not lawful for you to take women as heritage against their will.*"

The pattern of the evolution of Turkish legislation can generally be explained by this humanistic factor which I have tried to describe. Besides, a political factor also, at least in the last two centuries, played a determining part in the changes which took place in the juridical outlook of the Turks. This latter factor was the ever-increasing involvement of Turkey with Europe. The military reverses of the Ottoman Empire in Europe, which started in the eighteenth century, stimulated the desire for more knowledge of matters European. The French Revolution and the rapid advances achieved in the industrial and scientific fields were bringing about in Europe a new social environment whose impact was felt in Turkey. More and more, the adoption of the progressive methods and institutions of Europe was recognised as indispensable among the intellectual Turkish groups with western tendencies, and by several Sultan-Caliphs. Selim III's reign, between 1789 and 1807, was characterized by the *Nizam-i-Jedid* or New-Order legislation. Mahmud II, Sultan from 1808 to 1839, abolished many out-of-date institutions and replaced them by new ones. Abdul-Mejid, who reigned from 1839 to 1861, attempted two great reforms by promulgating his "Charter of Liberties" in 1839, and his "Firman of Reforms" in 1856. This last document, as well as the situation created by the Crimean War, caused the Official acceptance of Turkey in the European Concert at the Paris Conference of 1856.

From then on, the ball was set rolling. In the 1860s, two tendencies developed on the question of how to adapt the social institutions of the Ottoman Empire to the modern world. One group, headed by the Grand-Vizir 'Aali Pasha, advocated the adoption of the Napoleonic Civil Code, and thus represented a new version of the tendency called in Islamic tradition *taqlid*, or imitation. The other group, headed by Jevdet Pasha, the Minister of Education, preferred *ijtihad*, which can be translated as personal effort towards a new interpretation. This latter opinion prevailed when, in 1868, the Turkish Government appointed a committee of jurists entitled *Majallah-i ahkam-i 'adliyah*. Thus was started a major work: the first codification of Islamic law in the light of modern needs.

The ensuing monumental collection of statutes called the *Majallah* and consisting of 1851 articles in sixteen books, although not containing a book on personal law, was a work so well laid out that it was readily adopted and applied in all Ottoman lands. Even after the separation from Turkey, the *Majallah* was kept, sometimes for decades, in countries like Cyprus, Palestine or Bulgaria.

The *Majallah* puts primary emphasis on ethical considerations. The judge was guided by a digest entitled *Qava'id-ikulliyah* (or Fundamental Principles). Among these principles, the following concerns especially our subject: "The evolution of times brings about changes in legal provisions." This was a reaffirmation of the views of many earlier Islamic authorities, such as Suyuti, who said that each age needs its own interpreter or *mujtahid*.

The *Majallah* remained in application in Turkey until 1926, when new conditions which had gradually developed began to weigh again on the minds of the legislators. In what concerns our subject, the main change in Turkish society was the *de facto* emancipation of women. This was hastened by the uninterrupted series of wars that Turkey had to sustain from 1911 to 1923. The drain on manpower had as result the taking over by women of innumerable jobs in public services. The varied scale of their services included the tilling of the soil; office work; municipal services; liberal professions; administrative activities; many military duties, sometimes even on the front line.

In this situation, Turkish women had become entitled to the status of that equality of rights with men which the Prophet of Islam had recognised to women-warriors such as Nusaybah.[1]

The status of women was but one aspect of the question of aligning the country with the conditions of of the modern world in which Turkey had to live. There were many others.

The founder and first President of the Turkish Republic, Kemal Ataturk, had secularized in 1924 the Turkish State to erase for ever the memory of the Capitulations, abolished at the Peace Conference of Lausanne in 1923, and to hinder any velleity of the return of foreign tribunals and other privileges in Turkey. He had also initiated since years a broad research work conducted by modernist Turkish scholars on the best way of meeting the new situation. As a result of their work, the Grand National Assembly of Turkey, representing the entirety of the Turkish people, arrived at a unanimous decision which, in Islamic terminology, amounts to an *ijma'*. It was decided to promulgate new legislations, compatible with the necessities of modern Turkey.

[1] Ibn Hisham, Cairo 1936, vol. II, page 84, note 1.

Thus were adopted within a short period of hardly 10 years, a new civil code, a code of obligations, a code of civic procedure, a commercial and a penal code. Within this second great codification of the Turkish legislation, special attention was given to personal law, for which the progressive Swiss Civil Code of 1912 served as basis. In this field, some provisions of the 1300 years old Muslim Personal Law were found, however, to be more liberal and were kept unchanged. Such were, for example, the provisions touching the right of disposition of women over their own property, without marital control.

Some important changes in the present personal law in Turkey, compared to the former provisions, are the following:

Polygamy is abolished by art. 93 of the Turkish Civil Code of 1926. It must be noted that, in this instance, the Turkish Civil Code does not derogate from the spirit of the Quran, chapter IV, verse 3, allowing polygamy under the then prevailing special conditions in war-torn Medina, where Muslim widows with orphaned children were left destitute, but adding also: "......*if you fear that you will not do justice, then (marry) only one......*"

Further, equal rights of inheritance were established among male and female children. Article 439 of the Turkish Civil Code states that the primary heirs are the offspring of the deceased, and that the children inherit equally. Again, this stipulation is in the spirit of the Quran, which declares in chapter IV, verse 7: "......*and for women a share*", adding, "*whether it be little or much......*". Anyway, the Quran seems to give superior rights of inheritance to men, only because they are the providers of the family. Chapter IV, verse 34, hints at this, in effect, when stating: "*Men are the providers of women......*". As I have recalled above in the case of Nusaybah, the woman-warrior, the Prophet Muhammad had recognised equality of rights with men to women who performed a service generally reserved to men. Today, Turkish women, in towns and in rural areas often perform a man's function, as they contribute to a great extent to the family's maintenance and are also eligible for certain categories of military service.

Let me terminate by affirming that the spirit which animates our legislators is that of justice and equity which, according to Islam, God has placed in the heart of man.[1]

H. E. Mr. Ahmed Hassan El-Feki.—In this congregation of eminent scholars, it is with due modesty and humility that I, as a non-specialist, venture to speak a few words. This, however, is in compliance with a request made to me to give a brief description of the evolution of Islamic Personal Law in the U. A. R. during the past 50 years or so. I shall, with your permission, confine myself to a brief statement.

It will be observed that this evolution strictly remains within the bounds and limits prescribed by the two principal sources of legislation in Islam, namely, the Holy Quran and the *sunnah* of the Prophet. Countries of the Ottoman Empire, side-stepping all other jurisprudences, strictly adhered to the jurisprudence of Imam Abu Hanifa in regard to matters of detail. But independent Egypt, from 1923 onwards, made successful reforms in Islamic Personal Law with a view to enlarging its scope and to derive benefit from other schools of jurisprudence also, apart from Abu Hanifa's, wherever it was found that such rules or jurisprudences were likely to contribute towards a more liberal and modern legislation. Therefore, in the amendments made in the years 1929 (Law No. 26), 1931 (Law No. 78), 1943 Law No. 77, 1946 (Law No. 48), 1952 (Law No. 180), the appeal of the jurists to the rules of Imam Malik, Imam ibn Hanbal, Imam Shafi'i, the Zahirites and the Shiite Jurisprudences is well evident; and this has been done on account of the fact that all these rules are forms of *ijtihad* permissible within the bounds and framework of orthodox Islam. In fact, these slight differences have no bearing whatever on Islam as such. Two years ago, a Commission was set up with a view to codifying all laws comprehended under the term personal law. The work is still in progress and no final resolutions have been passed, but in any case this new and comprehensive personal law will remain in strict conformity with the words and the spirit of Islam, that is to say, it will be entirely based on the Quran and the *sunnah*, but derive full benefit from all the rules of the eminent jurists, wherever it is deemed necessary. The most radical reform completed till now in the U. A. R. concerns the *Waqfs*, which has been made with full regard to the original spirit of this institution; and also with a consideration of the abuses which came to light in the course of history. *Waqfs* at long last in the U. A. R. are confined to benevolent *Waqfs*, i. e., those for the benefit of all, including even the descendants of the *waqif's* family.

[1] *Hadith*, "Follow thou the law of thine own heart..." quoted by M. Arif in *Binbir hadith serh i-serifi*, Cairo, A.H. 1319.

MODIFICATIONS IN THE LAWS OF PERSONAL STATUS INTRODUCED IN THE UNITED ARAB REPUBLIC.—Towards the end of the last and the beginning of this century, there was a movement in Egypt demanding reforms in the Religious Courts. The great jurist, Muhammad Abdu was at that time the Chief Mufti of Egypt. He did his best to introduce the needed reforms, but his unexpected death put an end to his projects. The courts then continued to apply the rulings of the Hanafi school, and to exclude all rulings of other schools.

When the relations of Egypt with the Ottoman Empire were terminated, the possibility of a liberal adoption of the rulings of the other schools was welcomed. A committee of competent jurists was set up to realise this reform. It laid down a detailed code of personal status, settling all questions relating to marriage, divorce, alimony, parenthood, guardianship, etc., according to the best rulings of all the schools. The proposals of this code were published, in order to invite the critical opinion of all competent jurists.

However, opposition to the project by certain groups resulted in the abandonment of the whole project, and subsequently the first World War put an end to this endeavour.

After the War, however, a movement for a gradual and partial reform succeeded in the promulgation of Law No. 25 of 1920. This law introduced certain views of Imam Malik relating to marital separation, alimony and alimony debts, which may be summarised as follows:—

(a) The alimony due from the husband to his wife is an exigible debt from the day the husband refrained from paying it. This debt will not lapse either by divorce, death or the wife's temporary desertion. This view is contrary to the rulings of the Hanafi school.

(b) A judge is authorised to issue a decree of divorce against the husband who refuses to maintain his wife, if the wife sues him in a court. If the husband proves his inability to maintain his wife, he would be allowed a month's time, after which the judge can pronounce his divorce verdict. If the husband deserts his wife without leaving enough money for her maintenance, the judge shall summon him to either return to his wife or to send her the required money within a fixed time. After the lapse of this period, the judge will pronounce the divorce. If the husband's residence is unknown or inaccessible the judge will pronounce the divorce without any summons.

Anyhow, divorce will not be granted if the husband's disposable property permits the payment of alimony.

The divorce issued by the judge is revocable, so that the husband can be reconciled with his divorced wife, provided the waiting period—'*idda*—has not lapsed. However, reconciliation is possible only if the conditions which initiated the divorce have difinitely vanished.

(c) If the husband is afflicted with some incurable defect, or with defects from which recovery needs a long time, and if the wife suffers from the existence of this defect, the judge can pronounce a divorce, provided the defect was not in existence when the marriage was contracted, or, if was in existence, the wife had no knowledge of it. The divorce in this case is irrevocable.

(d) Before the Law of 1920, the Hanafi law allowed the divorced wife to extend the waiting period either to three consecutive menstruations, or if this did not take place, up to her old age. The new Law limited the waiting period to one year, if no menstruation takes place during the year, otherwise the waiting period may extend to three years.

(e) In case of a lost husband, the law authorised the judge to pronounce a divorce if the absence of the husband continues up to four years, and as to his property, up to the death of his contemporaries.

The above rulings, edicted by the Law of 1920, are derived from the Maliki Law. But their application soon revealed the need for modification, as follows:

(a) By Law No. 78, 1931, it was decided that the wife's petition for alimony will not be examined after the lapse of three years.

(b) As to the alimony of the waiting period, which according to the Law of 1920 could extend to three years, a new law (Law No. 26, 1929) decided that the maximum waiting period is one year.

In 1923 the Law No. 56 (1923) was issued. It fixed the minimum age for a valid marriage. At the time of contracting marriage the wife should not be less than 16 years of age and the husband not less than

18 years. The officials who registered marriages were forbidden to register any marriage where the parties' ages did not comply with these regulations.

In 1926, a bill was submitted to Parliament aiming at restricting the right of a husband to marry more than one wife, unless he proves his ability to ensure an equitable treatment for them all, as also his ability to maintain them and other relatives whom he is legally bound to maintain. After a stormy debate, this bill was withdrawn.

In 1929 the Law No. 25 (1929) was issued. It contained the following rules:

(a) If the husband pronounces a triple or a double divorce, it is deemed valid for one divorce only.
(b) A divorce conditioned on an action or an abstention or postponed to a future date is deemed valid.
(c) A divorce pronounced under duress or during intoxication is void.
(d) A divorce pronounced in vague terms, where the word "divorce" is not expressly used, is void.
(e) A divorce which takes place after the consummation of marriage is always revocable (*raja'i*) unless it is the third divorce or a divorce accompanied by a monetary consideration.

The Law of 1929 went a step further than the Law of 1920, by increasing the cases where the wife can petition the court for a divorce. The aggrieved wife who seeks a divorce can base her claim on three grounds:

(A) injury inflicted by the husband on the wife by word or deed; injury incompatible with the treatment due to her class,
(B) the husband's absence for more than one year, or
(C) the husband's imprisonment.

(A) In the first case, the judge can pronounce the divorce at the request of the wife who proves that she has been maltreated by her husband, by word or deed. The judicial divorce is to be an irrevocable one. If the wife cannot prove her claim, the judge must refuse her suit. But if she repeats her complaint and sues her husband for judicial separation, and is still unable to prove the maltreatment, the judge must not refuse her suit outright, but will appoint two arbiters, preferably from among the wife's relatives, to examine the causes of disagreement. If they discover the disagreement is due to the husband's fault or to the action of both parties, the judge will pronounce a single irrevocable divorce. If the disagreement is entirely due to the wife's fault, the judge will refuse her claim.

(B) In the case of the husband's unjustified absence for one year or more, the wife is entitled to sue for a judicial divorce. The procedure set forth in the law requires the judge to summon the husband either to come back to his wife or to allow her to join him where he is. The judge fixes a reasonable period for the husband to act upon either of these two alternatives. When the fixed period elapses without any action by the husband, the judge pronounces an irrevocable single divorce. But if the husband's whereabouts are unknown, so that no communication with him is possible, the judge pronounces the divorce without granting any delay.

(C) When the husband is sentenced to imprisonment for not less than three years, the wife is entitled to sue for judicial divorce after one year. The judge pronounces a single irrevocable divorce.

These three laws have been deduced from Imam Malik's and one from Imam Ahmed's jurisprudence.

Parenthood.—According to Abu Hanifa, once the contract of marriage is concluded, all children born afterwards are attributed *ipso facto* to the husband, even if he and his wife have not actually met. The Law of 1929 changed this presumption and decided that no suit of parenthood can be received in court in the following cases:

(a) if it is proved that husband and wife have never met matrimonially;
(b) if a child is born after 365 days from the death of the husband or the conclusion of a divorce.

These views are derived from the jurisprudence of Malik, Shafi'i and Ahmed ibn Hanbal.

Alimony.—The Law of 1929 introduced the following rules:

(a) A divorced wife cannot claim the continuation of her alimony after 365 days from the date of the divorce, on the ground that 365 days is the maximum waiting period (*'idda*). This is according to the Maliki jurist Muhammad ibn al Hakam.
(b) The divorced wife's alimony is to be estimated according to the husband's financial status, whether rich or poor, and not according to the wife's financial status.

GUARDIANSHIP OF THE CHILDREN.—When a divorce takes place, the divorced wife is entitled to the guardianship of her children, according to Abu Hanifa, up to the age of seven for boys and of nine for girls. The Law of 1929 allowed the judge to extend this limit to nine and eleven respectively.

The above legislative enactments concerned the rulings on marriage, divorce, alimony and guardianship of children. We now turn to rulings relating to inheritance, *waqf* and bequest.

INHERITANCE.—The Islamic rules on inheritance were codified by the Law No. 77 of 1943. This law introduced the following modifications to the previously prevailing rules:

(1) Priority is given to money paid for providing the expenses of the burial of the deceased over all other debts on the deceased's property.
(2) The crime of murder, which deprives the murderer from inheriting from the victim, must be intentional murder.
(3) In the case of a person residing in a Muslim state, and another residing in a non-Muslim state, mutual inheritance between them is allowed, unless the law of one of the two states forbids allowing foreigners to inherit from its subjects.
(4) According to Abu Hanifa, if the relations of the deceased consist of full brothers, maternal brothers and a husband, the full brothers will have no share of the deceased's property. The new Law decided that they should share in the inheritance with their maternal brothers. This is the opinion of the other three Imams, following the opinion of Omar, the second Caliph.
(5) Finally, the new Law adopted the opinion of Abu Yusuf in regulating the inheritance of the maternal relations.

THE WAQF.—No complete law was drafted to establish all the rules relating to the *waqf*. However, a law was published partially regulating its rules and introducing the following changes, the Law No. 48 of 1946:

(1) Before the new Law, a *waqf* once constituted could not be revoked, but the new Law decided that a *waqf* is revocable, unless it is made for the benefit of a mosque.
(2) Before the new Law, a *waqf* had to be made to last forever, i.e., it could not be made for a temporary period. This was the view of the two disciples of Abu Hanifa, of Shafi'i and of Ahmed ibn Hanbal. The new Law decided otherwise:
    (a) in the case of *waqf* for a mosque it must be perpetual;
    (b) in the case of *waqf* for benevolent objects, it could be either temporary or perpetual;
    (c) in all other cases the *waqf* must be temporary, with a maximum of sixty years, or for a period not exceeding two generations after the death of the initiator of the *waqf*. These decisions of the new Law are derived from the jurisprudence of Imam Malik.
(3) The new Law authorised the judge to terminate a *waqf* when its income could not cover the required repairs to the property. The proceeds of its sale were to be distributed among the beneficiaries. It also authorised any beneficiary to terminate the *waqf* as regards his share.
(4) Before the new Law, the provisions laid down in the document of the *waqf* were obligatory, unless they included illegal provisions. The new Law decided that only valid conditions were to be respected. Invalid provisions are those restricting the liberty of marriage, of residence or of incurring debts.
(5) The same conditions were to be at the disposal of persons other than the originator of the *waqf*.
(6) If the originator of a *waqf* has poor relatives, and the *waqf* itself was dedicated to benevolent aims, then such poor relatives are entitled to a share.
(7) The new Law enabled each beneficiary to manage separately his share in the *waqf*, if the *waqf* estate is divisible.

This was the Law of 1947, which prevailed until 1952, when a new Law (Law No. 180, 1952) was promulgated which ordained the dissolution of all *waqfs* settled on non-benevolent objects, and prohibited setting up such *waqfs* in the future. Thus all *waqfs* of this category in my country were transformed into private property estates.

Bequest.—The Law No. 71 of 1946 codified the Islamic rules of bequest (*wasiyyah*). Two main innovations deserve to be indicated here:

(1) The Law permitted a bequest to an heir without approval of the other heirs, up to one-third of the estate. This is contrary to the opinion of the four Mazhabs (i.e., schools of jurisprudence), but in conformity with the opinion of the Shia Imamiyya.

(2) The Law compelled the bequeather to settle the share of a deceased's heir on his descendants.

(3) The Law permitted the distribution by the bequeather of his estate among his heirs, provided there is no discrimination beyond one-third of his estate.

I hope I have thrown light on the modifications of Islamic Laws in U.A.R. which, in spite of the modifications, remain confined to the principal sources of legislation in Islam, namely, the Holy Quran and the *sunnah* of the Prophet.

Shri Mir Iqbal Hussain.—Two views have been placed before us. One view is for no change in the law. Perhaps it is based on the conception that the law, the personal law of Muslims, is a law derived from the Quran, and the Quran is an immortal book and contains immortal truths. Therefore, why should there be a change and change by anybody? That is one view. Then, perhaps, those who admitted that view also say, See the beneficent way in which the Quran has dealt with the rights of individuals. Take, for instance, women. Just now we had an occasion to listen to the statement that women in Islam can hold private property; even a married woman could hold private property, which was not the case in some of the advanced countries of the West. The right of inheritance is given to women. The daughter has the right to inherit her father's property. Of course, she gets only a share. As a wife she is entitled to a share in her husband's property. As a mother, she is entitled to a right in her children's property. Hence the rights, so far as women are concerned, are also safeguarded, and also safeguarded by the tenets of the Quran. That is the reason why those who are advocating that there should be no change in the personal law admitted that the principles of justice, equity and good conscience are fully satisfied by the Quranic principles and, therefore, no change is necessary. Then there is another view that has been placed before us, and that view is perhaps based on the principle that the Quran is not the only source, so far as Muslim law is concerned, and law should march with the times. It is the hand-maid of society. Therefore, instead of stagnating, it should move and cater to the needs of the people. That is another view. This view advocates certain legislation in important matters. Already there has been some legislation in this country; for instance, the Waqf Act of 1913, to counteract the principle that was laid down, practically following the principle of the English case, *Morris vs. the Bishop of Durham*, and in the Privy Council, the case of *Abul Fath v. Jasmain*, that went up from India. That, of course, was granted so far as *waqf* was concerned, if the ultimate benefit was the benefit of humanity. Such a *waqf* could also be considered as a desirable one. Then, also, there has been another legislation, the Dissolution of the Indian Marriage Act, 1939, laying down certain conditions under which women could approach a court of law and seek its assistance to get a divorce. Some of the reasons have already been placed before you: husbands not being heard of for years together, or being in prison and so many other categories which I am not going to narrate.

These two views are there. Now, should we consider that the tenets of the Quran are so immutable? They are, of course, and if that is so, should there not be any question of change at all in the personal law? It is a very pertinent point for consideration. I shall deal with one or two of these cases. I shall tell you how my mind moves on this subject. Now take, for instance, one case that is very prominent, perhaps, in the mind of every right-thinking person, much more so in the minds of Muslims: What about the question of inheritance of the children of a pre-deceased son? For instance, a person has two sons, A and B. A has five children, B has only one. So far as the right of inheritance is concerned, A and B have the right to inherit their father's property. Supposing A dies during the lifetime of his father. His children, namely, the grandchildren, according to the law that is prevalent now, are not entitled to any share in the grandfather's property. B has only one child. He will be entitled to the whole lot of property. And after his death, his children will be, to the exclusion of A's children. What an injustice, you might ask? Here are the children of a pre-deceased son, who are totally excluded from inheritance. Now, what is the remedy, it may be asked? Here are the children. The grandfather is a very wealthy person. He has left property to his surviving son, to the exclusion of the grandchildren by a pre-deceased son. Now, in a sister country, there

is a reform that has been made and promulgated. They have adopted a rule like this. They said, consider the children of the deceased son as though they are still entilted to succeed, as though they should step into the dead man's place and inherit the grandfather's estate with their uncle. This means a change in the law of inheritance. But this does not seem to me to be a proper remedy. I have had an occasion of listening to the learned talk given by Prof. Anderson yesterday. I am sure, he will be able to tell you how the working of this principle results in injustice. Therefore, developing this topic, changing the law altogether, perhaps, not taking into consideration some of the circumstances, some of the cases that might arise, which have not been provided for, will lead to injustice in the distribution of property. If that is so, it may be asked—shall we leave the law as it is? I have seen as an advocate and later as a judge, that the children who are left unprovided for, in spite of the fact that the grandfather was in possession of immense property, are left to be taken care of by whom? They are subjected to cruelty, to a hard life. How is this in consonance with the spirit of Islam and with the spirit of the Quran? The Quran gives a primary importance to orphans, teaching the Muslim to treat them gently, treat them with justice, give them their rights, safeguard their property, look after them much more than they look after their own children. If that is so, how could we exclude them from inheritance and say at the same time that it is in consonance with the principles of the Quran. There are some who say that there is another provision. Let us have a look at it. There is a provision and if that provision is properly looked into, then there cannot be any injustice. They say that a Muslim can make a gift of the property, gift of the whole property, if he wants to, to anybody he likes. There is no restriction of any kind on his powers. He has full rights. He can do whatever he likes with his property. Therefore, during his own lifetime, he can make a gift of the property to his grandchildren, and that would satisfy their needs. He could provide for them and provide for them amply. But is there any obligation on the grandfather to do so? I know a number of cases where the grandfather, under the influence of some relations—it so happens, supposing the children that are left orphans or they are from a divorced wife, or a deceased wife, and the children that inherit the property, they are from the existing wife,—so it happens that the grandfather in many cases forgets that he has got to do justice so far as the grandchildren are concerned, or perhaps the people might prevail upon him and say that making a gift of the property is a costly affair. Why make it? It may be that the grandfather wants to postpone, though he has the intention of doing something for the grandchildren, but does not do so, with the result that they are left unprovided for. Hence, what is the remedy? One remedy that appears to me to be very effective, not going out of the *shariah*, or the law as it is, but still making the fullest use of it, is to make the grandfather, to compel him, to make a will providing for the maintenance of the children; not only for the maintenance of the children, but giving them some share in the property; one-third of the property, he has got every right to give. In the circumstances, this appears to be a very salutary way of making provision for the orphans. In other words, as was just pointed out to us by His Excellency the Ambassador for the U.A.R., there should be a sort of an obligatory bequest, not leaving the matter to any chance, by compelling the grandfather to make a bequest in his own life-time for the benefit of the grandchildren by a pre-deceased son. That is one of the ways I would very respectfully place before this audience, and say, well, the whole difficulty with regard to the succession and inheritance without changing the law with regard to this matter could be very easily solved.

The next topic that I would like to refer to is divorce. Now, so far as divorce is concerned, according to Islamic law, it requires and enjoins that people who are married, should live in amity, should live with love, and it discourages divorce. It says that it is a thing that one should not do. A husband should not adopt that kind of course. That is how the reading of some of the books, not only on Islam, but even the Quran, gives me an idea that so far as divorce is concerned, it is a last resort to be adopted by the husband, as provision is also made for two kinds of divorce, which gives ample opportunity to the husband to think not only once, but twice and several times before he exercises the right that is given to him under the law for divorcing his wife. But in India another kind of divorce has come into existence and is very commonly resorted to. That is called *Talaq-e-Bida'i*. Well, in this kind of divorce, the husband can pronounce *talaq* or divorce, and it becomes irrevocable. Jurists have come to the conclusion and have given their opinion that this kind of *talaq* is a later innovation, an innovation which militates against the principles of Islam. And then they say, See the way in which the *talaq* works out as an injustice. First, the husband has no opportunity of reconsidering his decision. Where he has given *talaq*, pronounced three times—that would be a valid *talaq*. Then the other injustice that is done to the wife is that she is deprived of maintenance; when once

the *talaq* is pronounced, the relationship of husband and wife comes to an end. Therefore, she will be entitled only for a restricted period of *'idda*, and not thereafter. Even if there are proceedings pending in a court of law asking for maintenance under the Code of Criminal Procedure, even those proceedings come to an end, because the relationship of husband and wife has come to an end. Then there is a school which thinks that such a divorce could be pronounced even under compulsion or influence of drink. That is the next, and then, lastly, the wishes of the wife are not taken into consideration at all. What, then, is the remedy? One remedy is to approach the court of law. But perhaps approaching the court of law to give divorce will, to a certain extent, lead to this position that all the family secrets and all the unpleasant things will get exposed to the public. Another remedy is, that the *talaq* given once should not be irrevocable, as one of our learned friends just now placed before you. That is one of the suggestions that I would like to place before you for consideration. Then, another thing that I would like to place before you is to have arbitrators, one on behalf of the husband and one on behalf of the wife, with an umpire. Their decision should be final. Their decision should not only be confined to divorce but also to giving maintenance thereafter to the wife.

One more thing I would like to mention is with regard to the question of polygamy. I would straightway admit that, no doubt, the Quran says, a person can take more than one wife. But there is a restriction and a very important restriction on that power of his. I had an occasion of hearing a talk of Sir Abdul Qadir, an eminent jurist, in England. After the talk, a young lady got up and said, it is all very good, but what about this principle that a person can marry more than one wife? Pat came the reply from the learned jurist —That is so, but remember that Islam also enjoins, the Quran also enjoins, that the husband should give equal justice. Who is there, he asks, who is the courageous man, who can say, "Well, I can do that"? This is impossible and therefore, the majority of Muslims, you will find, are monogamous. There are certain persons who are rash, who are unacquainted with principles and where angels would fear to tread, they rush in. So far as we are concerned, I would again say that we might adopt the same remedy that I have suggested, namely, that if the husband wants to take another wife, he can do so only when permitted by two arbitrators, one on behalf of the husband and one on behalf of the wife, with an umpire, and their decision should be final.

Professor Seyyed Hossein Nasr.—When the invitation was extended to me by the Executive Committee to speak at this Symposium, I immediately offered the objection that I am not a jurist or a lawyer. I feel myself very much out of place this evening amongst so many eminent jurists, judges and statesmen, because I consider myself no more than a humble student of the metaphysical or philosophical aspects of Islam. So I shall speak to you this evening and try to be short, because you have heard with patience difficult arguments, which will take some time to absorb, about the essential principles and the meaning of the *shariah* and the possible changes. And if I speak as a Muslim and an Iranian, I shall mention at the end very briefly some of the changes in the position of the personal law in Iran today, leaving it to Professor Anderson to finish with the position of the *shariah* in the other Muslim countries in addition to those which have been discussed in detail already.

You should always remember that when we speak about Law in Islam, we do not speak about law at all. We are speaking about religion. It is often forgotten, and it is very unfortunate that the word 'law' is used in English and 'droit' in French to mean the *shariah*. The *shariah*, as you all know, for a Muslim, means the concrete embodiment of the Divine Will—the manner in which, the way by which, God wants us to live in the world. There is a prejudice in our minds today, a very deep prejudice, very difficult to overcome, and it is really one of the very unfortunate influences upon us of the 19th century European philosophy, that we think we are disembodied souls. We always speak about the spirit of things, the spirit of religion, the spirit of philosophy, the spirit of this and that, forgetting that we are not just souls flying in space; our souls have a body. And our life in this world has a meaning through the image, and through the effects received immediately from impulses from afar. It is for this reason that the first thing a religion does is to create a sacred art for itself; because it is only through concrete forms that the spirit reaches us. And if we have to break the forms in order to reach the spirit, we would no longer be ourselves—souls with bodies, but souls simple and pure. And so, often when we speak about transcending forms without possessing them one can only in a sense transcend the spirit of something, by first possessing its form and then transcending the form from above. Therefore, the *shariah* essentially is not a spirit but is very much a form, a concrete image, sacred to a Muslim in principle. And in principle, it is contained in the Quran itself. Now, the *shariah* as contained

in, as understood in Islam, is essentially a blueprint upon which the universe is made, upon which human society should be made. And when we hear the phrase used so often, of "having to be realistic" or "having to march with the times," we wonder really how very far away we are from the Islamic concept of things. Because, first of all, reality to a Muslim is not exhausted by the physical exterior reality. It is only one level of the many levels of existence. This is stated in the Quran, and also stated in the *hadith*, both Shia and Sunni, and it is a part and parcel of the very world view of the Muslim. The Muslim is very deeply conscious of the invisible world, and it is really very meaningless for a Muslim to think that reality is exhaused by what appears to the senses from outside. Therefore, the saying that the *shariah* or any part of the Islam is unrealistic is itself to be questioned very deeply and very profoundly. Because from the point of view of Islam, as I said, the *shariah* is the Divine Law according to which things are made and should be made. It is a conception profoundly Semitic, which Islam has kept and which you will also find among Mesopotamian and all the later Semitic religions, and which finds its most complete and thorough expression in Islam—that, as I said, the *shariah* is the blueprint of the world, and if the world does not conform to the *shariah*, it is too bad for the world and not at all bad for the *shariah*. It is a very essential point that we forget. It is as if an engineer was constructing a building in conformity with a plan. If he makes a small mistake the building will wobble; if he makes a bigger mistake, the first floor will give way, and if he makes a real mistake, the building will crash on his head. This is really the Islamic conception, really the Muslim conception, of what law is.

It is not law as understood in the European sense. It is even, one may say,—as Muslims make use of certain Greek terms,—it is a Pythagorean *canon*. It is that element really which governs things. It is the principle of things. Therefore, if one were to make a comparison with the West, when we discuss Islam and *shariah*, we should think as if we were discussing Christian theology, and not as if we were discussing law as in Europe, France and England. And, therefore, this problem does concern every Muslim much more deeply than a juridical problem would concern a Christian. Now, I may ask, why have we come up with such a view? Why is it that we think about the march of time, as the gentleman before me, who knows much more about Isamic law than I do, said, that law has to march with the times. Of course, it is not exactly clear. The question which a Muslim would pose would be this. If the law, the Divine Law, has to march with the times, what do the times have to march with? That is, what is it that is the principle of change? If what is sacred for us and immutable has to change with the times, the contingencies of the time, then, what do the contingencies of the time change with? Here we are impressed with one or two answers—that it is the material processes, whether dialectical or otherwise, which govern the world,—but this leads us away from the Muslim point of view. Or we say, it is man's will which governs the world. This also leads us away from the Muslim point of view. Therefore, glossing over this business of keeping up with the times is rather glossing over one of the most fundamental points in Islam, which is not at all a little juridical point, having to do with law in the modern sense, but one which has to do with the essence of Islam itself. That is, what is it that governs the world? It is, therefore, something to be considered much more profoundly. And this brings me to the second question. And that is, why is it that we are posing this question; why is it that in the middle of the 20th century, in an International Congress of Orientalists, a number of Muslims and an eminent representative of the non-Muslim world, a great expert on Islamic law, has to discuss 'Changes in Muslim Personal Law'. Let us consider this for a moment. First of all, all of us know that in the traditional Muslim texts there is no term which can be translated as Personal Law. What we call *ahkam-i-shakhsiyah* or *ahkam-i-shakhsi* or *fardi* in Persian, is really a term that has come into being in the past 100 years. Therefore, the conception itself, in a sense, is not completely rooted in Islam, because there is no essential differentiation in Islam between man as an individual and human society. Because, as I said, the concrete embodiment of the Divine Will is in the *shariah*, and it concerns man, not only as an individual but in all the relationships which place him within human society. Now, why the word 'change'? The word 'change' is really brought about because of a very important historical accident. Of course, nothing is perhaps an accident, but at least it appears so to us, and that, I think, is for two reasons. First of all, because of the fact that modernism comes from the West. And secondly, because the West is Christian.

Let us consider this in a bit more detail. Christianity is essentially a religion without a *shariah*. As the great Sufis and masters of Islamic philosophy have said, Christianity is a *Tariqat*, that is, a way towards God. As Christ said: 'My way is not of this world'. Therefore, Christianity, when it was called upon to save a whole civilisation, a whole continent, had to create for itself a law, and it had to adopt for itself Roman

Law, which became even canonic, the structure of the Catholic church being based on the structure of Roman Law. However, this dichotomy always existed within it, that is, Revelation and a law, which is not an essential element of the Revelation; and it is in this perspective, really, that modern civilisation grew in Europe. Had Europe been Judiac rather than Christian, we would not be posing many of these questions which we pose today. But we would have said, for example, had the word 'modern' come out of Nepal, you would have found arguments to say polyandry is a wonderful practice. We forget that many of these elements which we try to defend today have really come down to us through historical accidents. That is because the modern attitude, which is prevailing everywhere and which we do not think of examining critically, but before which we always retreat in an apologetic manner, is derived from Christianity, either directly or as a reaction against it. It contains really certain elements which are particularly characteristic of this religion; and what is most essential for us is the fact that Christianity is a spiritual way and does not have a *shariah*. So, it does not have the problem, and when a European who, whether he is conscious of it or not, contains 2,000 years of Christianity within himself, tells us that the Law is changing with the times, he is proposing something for us to change, something which to us is quite essential, and for him, something which may be rather accidental.

Now, with this in mind, I pose the problem in a much more essential manner, because if you change the law in 1964, in 1974 you will have exactly the same problem. The problem is much more profound, much more difficult, and it is this: how can the Muslim world, while keeping and preserving the concept of the *shariah* which is essential for it, live also in the modern world? This is a problem which is always worrying, which is more difficult, as one of the outstanding students of Islam, Professor Gibbs said, at the end of his book *Modern Trends in Islam*, "Until the western world puts its own house in order, it is no use asking the Islamic world to do the same." Thus we are faced with a situation in which we are continuously in a revolution. That is, the world is in a flux and changing, and you consider this to be not an anomaly but a normal state of things, and, therefore, the only thing which makes a distinction for us between truth and falsehood, that is, which is really the criterion of what is good and what is bad, itself is sacrificed. If the State has the right to decide what is good for its citizens, that means it has something in its power which can decide between good and evil. Which means, therefore, that it has certainly abrogated the validity of the Revelation itself. Therefore, the problem, as I said, is more serious for a Muslim than the question of keeping up with fashions.

As to what the solution of this problem is, I should like only to say that the best thing one can do is at least to have good intentions, good *niyyah*. All acts are judged by their *niyyah*, according to the Prophet. How is it that we can have good intentions? There are a large number of things which Muslim States insist upon doing to the *shariah* which it is not at all necessary to do. Many of them are no more than the normal result of a kind of inferiority complex which the Muslims have got from the Western world; that is, whatever is in vogue in the Western world, they think to be the cause of, let us say, the military or the economic prowess or supremacy of the West. And we do not consider the fact that these things are not really necessary even for economic well-being. Many things are really not more than styles and fashions. It is the *Al mubah* (the permitted) which has taken the place of *Al sunnah* for many many people. Therefore, they rationalise, in many places, in wanting to change the Islamic Law only because it is fashionable in the world to do so. Everybody talks about polygamy. Why is polygamy bad? Because Christianity has tried to make monogamy good. And, therefore, the first criticism that a Christian makes of a Muslim is: your religion is wonderful, but it is very immoral because you can have two wives—as if morality has anything whatsoever to do with such a question. I am not using the word polygamy in a general sense; I am only giving an example. What has to happen is that Muslims, first of all, have to give up this idea of a passive and always inferior state, in which all that they try to do is to make their religion fashionable by hook or crook before the modern world, so that people may not criticise them. We have first of all to give up this attitude. As to what concerns elements which we cannot help having—we cannot help having trains, we cannot help having planes; and questions which arise out of them, for instance, how do we say our prayers when we sit in the plane and we cannot make our ablutions, and so forth? Regarding such matters or situations which are concrete and which we cannot evade, the *shariah* already contains provisions; specially the gate of *ijtihad* is always open, and in Sunni Islam it contains the possiblity which we have discussed for so long. And now the gate is open. His Excellency the Ambassador of U.A.R. mentioned making use of the various schools of law which are still within the bosom of the *shariah*. The *shariah* can always provide for a large number of rulings where there seems to be a deficiency in personal law.

To conclude, I should like to mention that in Iran, where the official religion is Twelve Imam Shiism, Ja'fari School, with complete rights given both to Hanafis and Shafi'is, who are both Sunnis, as well as to the other religions such as Christianity, Zoroastrianism and Judaism, we have had about fifty to sixty rulings actually of the Persian Constitution, in which what is called *Qanun-i-madani* was written according to the view of the leading Jafari, i.e., the Iranian jurists, written by two of the leading *ulama*, Muhammad Fatimi, and Saiyyid Muhammad Kazim 'Assar, who is still alive. And according to these views, the *Qanun-i-madani*, which governs all our personal laws, our duties, and the rest of the laws promulgated, e.g., court procedures, and so forth, were mostly taken from the Napoleonic Code, and in most cases there was no real conflict between it and the *shariah*, such as, for example, the question of killing a man who has committed murder, and so forth. And in this situation, and the conditions that prevail today, most of the deficiencies which have been found have in a sense been due to the government making things more difficult rather than abrogate an element which exists in the *shariah*. To conclude, perhaps, the best solution for Muslims is, therefore, instead of complaining all the time of the *ulama*, to stop *taqlid* or blind copying ourselves. I am reminded of the most famous Persian verse:

Khalq ra taqlid-i-shan barbad dad,
Ay du sad la'nat baran taqlid bad.

It is this blind copying which really has destroyed us and it is by opening our eyes and having pure intentions and clear *niyyah*, that many problems of the *shariah* which we see, or which we pose before us, will be solved.

Shri Fazlur Rahman.—The last quarter of the 19th century is important, inasmuch as Islamic or the traditional doctrine of *fiqh* was driven out of operation in Muslim countries as public law. It was restricted to civil matters only and came to be known as Muslim Personal Law.

In India, the remaining portion of Hanafi doctrine was later modified and regulated through legislature and judiciary. Concepts of Common Law, such as precedent, equity and natural justice infiltrated into the traditional doctrine. English judges and the Privy Council influenced and interpreted it. The result has been a symbiosis of traditional Islamic Law and English legal concepts and practices and has rightly been termed as Anglo-Muhammadan Law.

It is even today being regulated and modified in the same way as in the British days. In contrast with the Indian phenomena, where the Western influence on Islamic law has been technically legal, the countries of the Middle East received it through the general cultural medium of modernistic tendencies. The development of legal institutions in these countries has, therefore, been on quite a different pattern. The ruling classes and western educated elite in these countries were not content with the abolition of the Islamic Public Law; they even tampered with the central core of Islamic personal law. The beginning of interference in the important institutions of personal law dates back to the Ottoman Family Law of 1917 which, setting aside the Hanafi doctrine, provided according to Hanbali doctrine that the wife will have a right to get the marriage dissolved if the husband contravenes the stipulation of not marrying twice, previously included in the marriage contract. According to Hanafi law such stipulation is void.

Later Turkey, through the abolition of the Caliphate, and with it Islamic law, adopted quite a different course, which does not at present concern us. From 1920 onwards, the leadership in this field remained with Egypt. Several acts were passed in various Muslim countries which brought drastic changes in the basic texture of Islamic law. The details may be found in Professor J.N.D. Anderson's book, *Islamic Law in the Modern World*.

These changes in the very basic notions of Muslim Personal Law are the result of modernistic tendencies operating in the Muslim lands. The aim of these tendencies is to adapt Islam and make it conform to ideas mainly imported from the West. It has been thought imperative for this purpose to regulate, change or even discard and abolish the traditional law of Islam. These tendencies owe their origin to the adoption of Western social ideas and cultural values, and the reception of the concept of the nationalist secular state and the modern idea of sovereignty. It has also been spurred on by writings of Western scholars who have tried hard to hammer into Muslim minds the idea that Islamic law is unable to satisfy their needs, is outdated and inhuman and that it is in their own interests to abolish it once and for all. As regards the nature and method of the changes,

it could safely be asserted that they are not the product of social evolution, nor are they the results of genuine public opinion. They have, generally, if not always, stemmed from jurists who are not competent to give expert opinion on Islamic law. They have in some countries, at least in Pakistan, been imposed on the public from above and at the point of the sword. Arbitrary and forced interpretation of the traditional sources of law, at times bereft even of logical coherence, and unrestrained eclecticism are the main methods of this modernist legislation. It is at times self-contradictory, haphazard and arbitrary. These modernists, on the one hand, adopt the secular concept of law and reject the religious character of Islamic law, but, on the other hand, have not the courage to declare outright that their aim is really the abolition of Islamic law as such. Their ideas and arguments have been borrowed from the West. They have no solid and consistent theoretical basis as yet, and desirability rather than necessity or urgency is their main criterion. They do not even seem to realise the importance of social behaviour in comparison with law and are unable to discern the contradiction apparent in the social life of individuals. There has been a cleavage of opinion, a widening gulf and a growing struggle between modernists and the upholders of traditional law in all those countries where legislation of a modernist type has been enacted. One of the healthy results of this situation has been that parallel with the tendency to interfere with the traditional Islamic law, an opposite trend is becoming manifest: a desire and an effort to create and produce civil and criminal laws on the foundations of the basic principles of Islamic law, using both the institutions of Islamic law and its general formal principles as contained in the books of *fiqh*. The heralders of this trend, for which the Ikhwanal-Muslimin is no less responsible, are and have been: 'Abid al-Qadr 'Audah, Mustafa al-Zarqa, Mustafa al-Sibai, Abu Zubra, 'Abid al-Razziq al-Sinhousi, Yusuf Musa, 'Abdul Aziz Amir, etc., in the Arab world. The effects of this parallel trend are manifest in the Egyptian Civil Code of 1949, and the Iraqi Code of 1953. The Syrian Constitution of 1950 and 53 even declared that the real source of legislation is Islamic law.

With this background of changes in Muslim Personal Law in Muslim countries in mind, we embark upon the discussions of the problems of Muslim Personal Law in India. Voices, on different levels and from various quarters have, recently, been raised in India to institute changes in the personal law of Muslims. The Muslims reacted bitterly and strongly to such proposals and their protests could be plainly understood. The British rulers inherited from the Mughals the practice of non-interference in religious matters, applied Muslim and Hindu Civil Law to their subjects severally and guaranteed the same. This guarantee is still intact under independent national rule. It was thought that the Government was interfering with their religious matters and violating that guarantee. The Government, in response to the protests of the Muslims, has very wisely shelved the issue. But the situation is still pregnant and minds still inquisitive. In order to save Muslim Personal Law from the same fate as in Arab or other countries, it is imperative to view the problem in some detail.

The first and the foremost question is, whether Islamic law is susceptible of change or not. To be more precise, in the context of our discussion we have to find out whether the Hanafi doctrine as it exists today in India can be further developed and changed or modified in any way so as to meet the needs of the Muslim society of India. Muslim Personal Law, as a matter of fact, is still being continuously modified in the same fashion as in British days—through legislation and judicial decisions. But these modifications have been imposed from outside the system itself. What we want to know is whether it can adopt a course of develop-ment which may be the result of its own inner and inherent qualities. We are not going to enter into the unfruitful and labyrinthine discussion of *ijtihad* and *taqlid*. The fact which I will try to bring out here is that the acceptance of these two notions does not mean that further development of Islamic law has become impossi-ble and its fate has been sealed in India. It has never been so in the past. To take only one illustration. Up to the end of the third century A. H., there was a unanimity of opinion among the Hanafi jurists that it was prohibited (*haram*) to accept wages for acts of worship and obedience (*ta'at*). But accepting wages for teaching the Quran, which is an act of worship, is lawful according to Maliki and Shafi'i law. Hanafi jurists from the fourth century onward adopted the view of Malik and Shafi'i and legalized not only the payment received in return for teaching the Quran but also for teaching *fiqh*, and for *adhan* and *imamat* also.

The jurists of the 4th century A. H., among whom Faqih Abul-Laith Samarqandi (d. 373) and Imam Fadli (d. 301) rank the highest, excluded the teaching of the Quran from this prohibition. The exception applied only to the teaching of the Quran, so much so that Sarakhsi (d. 500) expressly laid down that to accept wages for teaching *fiqh* is void according to the consensus of opinion.

After the fifth century, this exception was extended by the same jurists to the payment received for the teaching of *fiqh, adhan* and *imamat*. In the 6th century, As-Sathi, the author of the *Majma al-Bahrain*, advocated the inclusion of *imamat* and teaching of *fiqh* under the exception extended to the teaching of the Quran.

Though some of the greatest jurists, like the author of *Hidayah* (d. 593) and Qazi Khan (d. 592) and Nasafi, the author of *Kanz* (d. 710) even after 7th century held the view that the exception related to teaching of the Quran only, yet all the later authors of commentaries and *fatawa*, like the author of *Mukhtasar al-Waqaya* (d. 747) or of *Multa al Abhur* (d. 956) or *Durr al-Mukhtar* (d. 788), or of *Al-Istal* and *al-Idad* (d. 940) or *Tanwir al-Absar* (d. 1004) included in the exception one or all of the teaching of *fiqh*, of *Imam-i-Azam* and sometimes *imamat* and *wa'z*.

The illustration shows that in cases of undue hardship, genuine necessity and pressing needs *fatwas* can be issued according to provisions of other schools of law. In fact, it is a decided principle of Hanafi doctrine that issuing *fatwa* or giving decisions according to the provisions of other schools in cases of hardship is permissible and is termed as *talfiq*. The jurists have, however, laid down that the doctrine of *talfiq* should be resorted to only after careful investigation of actual conditions and after establishing the presence of genuine necessity, or the people will be apt to indulge in unrestrained licentiousness. Shah Waliullah of Delhi, however, recommends that the activity of *talfiq* should be carried on within the boundaries of the four established schools. There are other principles also, such as giving legal opinion or decision according to weaker provisions (*aqwal-i-da'if*) etc. which may be resorted to in cases of extreme hardship. All of this goes to show that the Hanafi doctrine, which is applied by the courts of India even today, can be developed and modified so as to meet the genuine needs of the Muslim community.

The method of *talfiq*, which is a method of developing Islamic law from within, has already entered into the body of Muslim Personal Law in the shape of the Dissolution of Muslim Marriage Act of 1939. This Act is an eloquent witness to the fact that the *ulama* of India are alive to the problems of Muslims and appreciate the pressure of circumstances and needs of the time. A short explanation will not be out of place. The classical jurists differed widely in their interpretation of the basic texts regarding dissolution of marriage. They did not agree as to the grounds of dissolution even. Maliki law in this respect is more favourable to women, Shafi'i and Hanbali come next. There is no provision in the Hanafi doctrine enabling a married Muslim woman to obtain a decree from the courts, which were bound to apply the dominant Hanafi view, dissolving her marriage, in case the husband neglects to maintain her, deserts or maltreats her or under certain other circumstances. This was causing unspeakable misery to Muslim women. The Hanafi law, however, according to the *Zahir-al-Riwayat*, provides that the renunciation of Islam by a married woman by itself operates to dissolve her marriage. The result was that several Muslim wives, in order to rescue themselves from their cruel husbands, took refuge in the renunciation of Islam. Maulana Ashraf Ali Thanvi, feeling the urgency of the situation, made, in collaboration and consultation with eleven *ulama* from Deoband and four from Saharanpur, an exhaustive study of Maliki law, which under the circumstances prevailing in India, may be applied to such cases. The result was a departure from Hanafi law, according to *Zahir-al-Riwayat*, in nearly ten places and adoption of Maliki views instead. The material was published in the book *Al Neelah al-Najizah* and was certified as authentic by the *ulama* of Delhi, Meerut, Moradabad, Jullundur, Amritsar, Bahawalpur, Karachi, Gujranwala, Kashmir, Dacca and Bihar. The recommendations were introduced in the form of a bill by M.A. Kazimi in the central legislature and became law on 17-3-1939. It was known as the Dissolution of Muslim Marriage Act and came as a relief to Muslim wives. The Act has not only paved the way for future development in Muslim Personal Law in India but has also established the method and pattern of those changes. One of the greatest hurdles in the development of Islamic law has been the fact that the courts are bound to apply only the dominant view in the Hanafi law. The sanction and method of removing the hurdle should be determined once for all.

From the foregoing discussion it becomes evident that, contrary to popular belief, Muslim Personal Law is not by its nature static. It can be developed, through certain ways and means. The only important question is, through which agency should it come? The Muslim community of India, through its attitude towards the proposal of change in its personal law, has made it crystal clear that it strongly disapproves of and views with grave suspicion and apprehension any such move, whether originating from the Government or any other source. The only competent agency for bringing changes in Muslim personal law and initiating them is and in the past have been the *ulama*, provided they are completely free from the influence of the Government in

every shape and enjoy the full confidence of the Muslim community. Under the circumstances existing at present, and the turn that events are taking, it seems almost imperative that a convention or conference of *ulama* of every shade of opinion and school be called by some of them. This conference should make an exhaustive study of Muslim Personal Law, take full cognition of the new trends of thought and practices followed by the people because of the social and political forces at work and then decide in unambiguous words whether any genuine change is desirable or imperative in the existing Muslim Personal Law anywhere and in any shape and if so, up to what extent and in which direction. It should make full use of the doctrine of *talfiq*, but need not confine itself to it. It should decide on its own, in the light of the Quran and the *sunnah* where the method of *talfiq* does not seem to work satisfactorily. Afterwards, if it is thought suitable, proposals may be submitted to the legislature as bills in order to get them enforced as law. It is the only way to adopt, if Muslim Personal Law is to be saved from the encroachment of the Government or the Indian modernists, who are more interested in changes in or abolition of the personal law than in the personal law itself.

Professor J. N. D. Anderson—As the only non-Muslim who has been asked to take part in this Symposium I shall endeavour to be completely objective in my treatment of the subject, and to confine myself to a consideration of the changes in Muslim personal law which have in fact been introduced in a number of independent Muslim countries, why this was considered necessary and how, in the event, it has been done. As a consequence, my own opinion will seldom, if ever, obtrude itself.

We have already heard a wide variety of points of view. You yourself, Mr. Chagla, as one who was formerly an eminent Chief Justice and is now a Cabinet Minister, voiced the paramount authority of Parliament and the Courts. No question of marriage, divorce or inheritance could, you felt, be regarded as sacrosanct in a secular Republic, but all must be subject to the ordinary processes of making and enforcing the law. It was only matters of personal faith and religious observance which should be regarded as immune from legislative or judicial control.

Professor Saeed Ahmad, on the other hand, spoke as a Muslim philosopher and one of the '*ulama*'; and he expressed the views of some, at least, of that august fraternity. There could, he said, be changes, but they must be adequately based. Next, His Excellency the Turkish Ambassador spoke as a Turkish layman about the position in his own country as he conceived it; while His Excellency the Ambassador of the United Arab Republic gave us a very detailed description of a series of laws on this subject—some of them of outstanding importance—which have been introduced in Egypt. Finally, Mr. Mir Iqbal Hussain spoke from his heart on the need for reform, with particular reference to two or three of the most pressing points; while Professor Seyyed Hossein Nasr discoursed as a Muslim philosopher about the transcendental law—which was, to him, so transcendental that he did not want to call it "law" at all (although it seemed to me that here he wholly parted company with the concept of that law when it is, in fact, applied by human courts or when it forms the substance of legislative enactments).

To get a clear view of this subject it is, I think, essential to see it against its historical background. Why, for instance, are we concerned, this evening, only with Muslim *personal law*? The answer is that it is only the personal law which is still distinctively Islamic in the vast majority of Muslim countries—partly because it is the personal law, rather than such matters as commercial law and criminal law, in which the Shari'a has always been most meticulously and exclusively applied, and partly because, well before the end of the last century, almost all Muslim countries had accepted Commercial Codes and Penal Codes which were of largely secular origin. About this I will content myself with observing that for many years it seemed to the reformers preferable to leave the sacred law intact and inviolable, even if this meant virtually putting it on one side in matters of commerce, crime and much else, rather than permit any profane meddling with its immutable provisions.

What does concern us is that all these countries, with the solitary exception of Turkey under Ataturk, felt that this procedure must not be extended to the personal law, but that this must remain distinctively Islamic. So the personal law was kept rigidly outside the scope of any changes, except in matters of organisation and procedure, right up till the year 1915, and was still administered in the old way, in the old courts, and by personnel trained in the traditional manner.

In the year 1915, however, the Ottoman Sultan felt compelled to introduce reforms, for the first time, even within the sphere of family law. This compulsion arose from the intolerable position of Muslim wives

under the dominant Hanafi opinion (which was then exclusively applied in the courts); for Muslims would not infrequently visit the capital, marry local women, and then sail back to their homes without even troubling to divorce their wives, who would be tied for life to men from whom they could obtain neither support nor companionship. Again, Muslim women sometimes found themselves married, without their knowledge or consent, to a man afflicted with leprosy or insanity—and yet they could get no judicial relief. But in the first of these cases judicial relief was in fact available in the dominant Hanbali (and, indeed, Maliki) opinion, and in the second according to a variant view in the Hanafi school itself; so in 1915 the Sultan issued two decrees, based on these august authorities, providing that in future Ottoman wives might demand the dissolution of their marriages by the courts in such circumstances.

The dike once breached, the tide came in very fast indeed. In 1917 the Ottoman Law of Family Rights was promulgated as a comprehensive code of family law; and, although soon repealed in Turkey, this survived for much longer in Jordan and Syria and still obtains today in Lebanon and Israel. In Egypt the reformers had been even more active, and a series of legislative enactments followed one another in that country from 1920 up till the present. In 1951, moreover, the Jordanian Law of Family Rights was promulgated; and this was followed, in 1933, by the Syrian Law of Personal Status, in 1956 by the Tunisian Code of Personal Status (with a supplement in 1959), in 1958 by the Moroccan Code of Personal Status, in 1959 by the Iraqi Law of Personal Status (with an amendment in 1963), in 1960 by the Singapore Muslims (Amendment) Law and in 1961 by the Pakistan Muslim Family Laws Ordinance.

This, then, is the historical phenomenon with which we have to deal: that, in one Muslim country after another, legislative enactments have been introduced in recent years to effect changes in the personal law of Muslim litigants in so far as this law is administered by the courts. So the question arises as to the juristic basis on which these reforms were introduced, or how a law which some have alleged to be virtually immutable can be radically changed in practice.

The fundamental basis for almost all these reforms has been what is termed in Arabic *takhsis al-qada'*, or the right of the Ruler both to confine and define the jurisdiction of his courts. This principle has always been accepted in regard to the area and the period of their jurisdiction, and even the type of cases any particular court might entertain. But recent reforms are sometimes based on the procedural expedient of forbidding the courts to exercise jurisdiction at all in certain specified circumstances—and thus, in effect, denying all judicial recognition or relief where public policy so requires. Much more often, as we saw in the two Imperial Decrees of 1915, they are based on the expedient of a legislative enactment commanding the courts to abandon, in this matter or that, the dominant opinion of the school they were previously bound to follow, in favour of some other opinion held by some reputable Muslim authority of the past. An eclectic choice of this sort had, indeed, always been available to the individual Muslim in the exigencies of his private life; but any such latitude had commonly been denied to the judge or jurisconsult in his public capacity. There was good authority, however (particularly in the Shafi'i texts), for the proposition that the Ruler could so order his courts when the public interest made this advisable.

In the Ottoman Law of Family Rights and the Egyptian reform of 1920 this eclectic choice was confined to the acceptance of a variant Hanafi view, or the dominant opinion of one of the other Sunni schools, in place of the most authoritative Hanafi doctrine. But soon the principle had to be extended to the opinions of certain extinct schools such as the Zahiris, to doctrines attributed to early jurists before the schools had crystallised, or to the views of somewhat independent jurists such as Ibn Taymiya and Ibn al-Qayyim. Sometimes, moreover, the reformers took part of the doctrine of one school or jurist and combined it with part of the opinion of another in such a way as to make a rule which was virtually new, although the most respectable ancestry could be claimed for each of its component parts—and these might, on occasion, rest on diametrically contradictory juristic foundations. This is termed *talfiq*.

Just occasionally, moreover, the reformers went further still and openly exercised the right—claimed by many contemporary Muslims—to go back to the original sources of the law and re-interpret them in terms of modern life. This, of course, represents a re-opening of the "Door of *ijtihad*" which has commonly been held to have been closed for centuries. And there can be no doubt that the more extreme forms of *talfiq* might well have been justified in the same way were it not that conservative opinion preferred, wherever possible, to take refuge in an eclectic choice (*takhayyur*) rather than resort to re-interpretation.

So much—in brief—for the juristic expedients by means of which these reforms have been introduced.

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But what, it may be asked, has in fact been achieved, and in what do the major reforms consist? This may be summarised as follows:—

(i) A Muslim wife can now get a judicial dissolution of marriage, in most Muslim countries, for her husband's failure to support her, for physical desertion, for cruelty, or because he is afflicted with some dangerous disease. In Tunisia, moreover, she may always insist on a divorce, in a form which may be regarded as a compulsory *khul'*, provided she pays the financial compensation decreed by the court.

(ii) The husband's right of unilateral repudiation has been considerably restricted. In some countries a suspended divorce is without effect, at any rate where the husband uttered it as an oath or threat without any real desire to end the marriage relationship. In many countries the triple divorce, if uttered on one and the same occasion, now counts as only a single and therefore revocable repudiation. In some countries, moreover, a husband who insists on divorcing his wife without adequate justification may be compelled to provide her with some financial compensation, while in Tunisia a divorce uttered outside a court of law, and in Pakistan a divorce which has not been properly reported and subjected to a process of conciliation, have no legal validity whatever.

(iii) Child marriage has been prohibited, or at least drastically restricted, in most of these countries.

(iv) Polygamy has been restricted, to varying degrees, in Syria, Morocco, Pakistan and Iraq, and absolutely forbidden in Tunisia.

(v) The maximum period of gestation recognised by the law has been limited to 365 days.

(vi) Orphaned grandchildren have been given special consideration. Of this, more anon.

(vii) Family *awqaf* have been abolished in some countries, and radically reformed in others.

Much more could be included in this list, and many more details could be given, had not space forbidden. But the time has come to bring this contribution to an end. Let me emphasise one all-important point. The question at issue is not really *whether* changes should be introduced; for this seems inevitable, and Professor Saeed Ahmad fully accepted the need for reform. The question is rather *how* these changes are to be effected, and how far they should go.

First, then, the method. In the present day—and especially in a secular democracy—it seems obvious that the final authority for changes in the law must take the form of a legislative enactment. But how is such an enactment to be drafted so as to commend itself to Muslim opinion? In Egypt the method adopted was to form a committee composed, on the one side, of judges and practising lawyers and, on the other, of learned Muslims. Between them they hammered out proposals which met the needs of society and commanded significant support from the '*ulama*'.

How far and how fast should these changes go? Some reforms introduced elsewhere may be immediately acceptable, while others may not. There must, of course, be two criteria: on the one hand, sound and acceptable juristic principles and, on the other, the needs of society.

Let me end with a single example—the problem of grandchildren excluded from any share in their grandparent's estate by reason that their own parent has previously died and been survived by a brother (on the principle that "the nearer in degree excludes the more remote"). This may have caused few problems in the past, when families were closely integrated, and an uncle might be expected adequately to support his orphaned nephews and nieces; but it often gives rise to considerable suffering and injustice in a modern, and largely urban, environment. So the problem had to be tackled, both in Pakistan and in four of the Arab countries, but it was done in radically different ways.

In Pakistan this problem has been solved by the drastic expedient of giving all grandchildren whose parents pre-decease their grandparents the right to inherit by representation, i.e. by stepping into the shoes of their parents. This expedient is, no doubt, eminently practical; but it has radically upset the structure of the Islamic law of inheritance. A single example must suffice. Suppose a man leaves as his only heirs a daughter and a deceased son's daughter, the law as previously applied by the Hanafi School would allot three-quarters of his estate to the daughter, and one quarter to the son's daughter; but the new Pakistani law would give two-thirds to the son's daughter, as representing her deceased father, and only one-third to the daughter.

This same problem has been tackled in the Arab world by a very different device, according to which the children of a pre-deceased son (in the case of Syria and Morocco) or a pre-deceased son or daughter (in the case of Egypt and Tunisia) will be entitled to an "obligatory bequest" of what their deceased parent would

have received had he survived, provided this does not exceed the "bequeathable third." This, like the Pakistani law, makes due provision for these orphaned grandchildren, but it does so in such a way as to leave the basic structure of the law of intestate succession wholly unchanged. In addition, this innovation can at least find *some* traditional authority in the "Verse of Bequests" in the Qur'an, which commands a Muslim to make bequests in favour of "parents and relatives;" in the views of a number of early authorities that this verse has never been abrogated, at least in so far as close relations who are not in fact heirs may be concerned; and in the view of Ibn Hazm, some *dicta* attributed to very early jurists, and one report in the school of Ahmad ibn Hanbal, that where a testator fails to make such an "obligatory" bequest it should nonetheless be executed out of his estate, even if this means taking it from some other, less deserving, legatee.

Shri Ajmal Khan.—I have had the honour of being the Private Secretary of Maulana Abul Kalam Azad, who was a great scholar of Islam in India. While he was in Ahmadnagar Jail, he issued the following statement in the papers.

"While I was in detention at Ahmadnagar Fort, Reuters flashed an important piece of news from Palestine on April 23, 1944. It was stated that the *ulama* of Palestine have formed a Committee of Muslim jurists to revise the Islamic Law and Jurisprudence (*fiqh*) in order to bring it up to the requirements of present-day Muslims. The Committee will be representative of the four orthodox schools of Muslim jurisprudence, i.e., Hanafi, Shafi'i, Hanbali and Maliki, combining the views of the schools into one, and the basis of selection will be the best rules of law from each school consistent with reason and best suited to present-day demands.

"It was an important news. But what a pity that it evoked no response from other countries, and even the Indian Muslims attached no importance to it. No sooner had I read the news than I decided to heartily welcome the Committee on behalf of the Musalmans of India, immediately on my release.

"The object of the Committee is undoubtedly the most crying religious and social need of the Muslim world. It would be most welcome to all those Muslims who realise the importance of reform and progress; it would be the realisation of the dream of renaissance which every Muslim reformer of the 19th century had dreamt, but could not see fulfilled during his life-time. One of the foremost reformers of the 19th century was Shaikh Mohammad Abduh of Egypt. He planned the reform of Muslim jurisprudence while he was in exile at Beirut. He requested the then Shaikhul Islam of Constantinople to carry out the scheme, as it was the all-embracing need of the time. The fundamentals of the scheme were the same as are now formulated by the Committee of Palestine. Unhappily, the regime of Sultan Abdul Hamid was dead against all reforms and progress, and it was considered to be a crime even to utter these words. The scheme, therefore, remained a dead letter.

"It may, however, be mentioned that the real foundation of the reform movement was laid by some of the leading reformers of the Muslim world, 700 years ago. We have only to raise a structure on those well-laid foundations, according to the changing needs and requirements of our time. Sheikh Ahmad Ibn Taimiah, and his disciple Ibn-i Qayyim had invited the people towards this very basic principle of reform and progress in the 14th century A.D., but the conservatism of the time could not respond to these ideas. Again Qadi Mohammad Shaukani, a savant of Yemen, adopted the very principle and wrote his famous book *Nail al Autar*. This book is extant and can guide us rightly in our work.

"It has often happened that extraordinary matters have taken their primary shape from unexpected quarters, and this is one of the latest examples. Egypt is the biggest centre of Islamic learning, and we could reasonably expect that the flag of such an all-important reform would be unfurled by her. Moreover, Sultan Ibn Sa'ud treads the same highway of Islam, which Ibn Taimiah wanted to restore; and naturally enough he should have been the standard-bearer of the reform movement. But neither Egypt nor Hijaz took the overdue step. All honour and credit goes to Palestine, from where none could expect such a unique step.

"I congratulate the Committee of Palestine on behalf of the Muslims of India on their splendid venture; and I assure them that all the enlightened *ulama* of India will gladly offer them all possible help and cooperation.

"I see that only men are members of the Committee. I request that women should be there on the Committee."

Khwaja Muhammad Ahmad.—I am afraid the wording of the topic for today is very repulsive and it has done more harm than good to the object. Besides, there are certain fears in the hearts of many of us as

to who will effect these changes. Islamic law, whether personal or otherwise, is a progressive law and is always in a state of development. It has got four stages—the Quran, *sunna*, *fiqh* and the *ifta*. *Ifta* is there for cases where misuse of Muslim law is made and, unfortunately, I think that in this case this aspect of Muslim Law has been very much ignored. In cases where Muslim Law is misused, *ifta* has been extant and it is even possible today from people who are really competent to give *ifta*. Unfortunately, in our courts—I think Mr. Chairman has also got an experience of it—in most of the cases Muslims are entrusted with Hindu Law and Hindus are entrusted with giving decisions on Muslim Law. Howsoever their intellectual powers may be effective, in most cases it is a straining job, like the job of a physician given to a surgeon and that of a surgeon given to a physician. Another observation that I have to make here is about the learned paper of His Excellency the Ambassador of U.A.R. There I think it has not been clarified as to whether a committee of people who were really competent to opine on Muslim law was consulted before these changes were made. But whatever might have been the conditions obtaining at that time it is evident from the paper that there was no change in Muslim law, but only the followers of one school adopted some of the cherished decisions of *ifta* of other schools. So this cannot really be called a change in Muslim law. Another submission that I have to make is this, that it is indeed very necessary in view of the gross misuse of Muslim law that certain steps be taken not by people who are not in touch with Muslim law itself, but those who have knowledge of it. In such cases, the course of *ifta* is quite open and a meeting of the *ulama* is necessary: not of *ulama* who are not competent to opine on this subject, but only *ulama* who can express an opinion. The third point, as one of the learned speakers has pointed out, is of changes that have taken place in other Muslim countries. But the conditions obtaining there are radically different from those obtaining in India, and the cases cannot be identical. And the same principle cannot be applied here and cannot be entrusted to legislation, unless there is a general opinion of the community itself, because democracy maintains the individuality of every individual so long as it does not interfere with the general good of the nation. In the same way, it maintains the individuality of a community so long as it does not clash with the general interest of the nation. These good principles of democracy will be observed with due respect.

Shri M. C. Chagla : Concluding speech.—I am sure you will join me in expressing our gratitude to the learned speakers who have participated in this Symposium and have thrown considerable light on a rather difficult, complicated and, if I might say so, controversial subject. I think there is general agreement—our only exception is Professor Nasr from Iran—that Muslim Personal Law is not immutable. What I feel is that it is not so. It has been changed. It is changing and I believe it will go on changing. I think it is a tribute to Muslim jurisprudence and Muslim jurists that it has been dynamic and not static. It has taken notice of changes in the world, of different circumstances and of the needs of society. I very much regret that I do not agree at all with my friend Professor Nasr when he says that if you believe in monogamy, you are trying to imitate or copy the West. I think it is now universally accepted in Egypt, in Turkey and in most Muslim countries that the women have certain rights, and not only that but the interest of society demands that they must have some rights. If Muslims of this country desire monogamy, I am sure it is not because they are trying to imitate the West or trying to follow a certain fashion, but because it is the right of women to have equality with men. I am very glad to have listened to the speech of my friend Maulana Sayeed Ahmad Akbarabadi, who has put the case extremely well and who has drawn the distinction between what he calls *din* and *sharia*, the religious law and the secular law. As far as the secular law is concerned, he has conceded that it can be adjusted to meet the needs of society. He has given a pertinent example of taking of interest, which is prohibited under Muslim law. He says that is for the jurists to decide or for a legislature to decide what transactions would come within that prohibition. What Muslim law intended was that there should not be usurious transactions. People must not make money out of the poor by lending money to widows or minors; but in this commercial world where we are living, there are transactions on which interest is charged and it might not come within the prohibition of Muslim law. He has also drawn a correct distinction between what he calls a divine and a mundane offence. It may be that polygamy is not a sin against God. But according to law, what is not a sin in religion may still be an offence against society. Today, every modern thinker draws a distinction between sin and social injustice. Something may not be a sin and yet it may be a social injustice. His Excellency the Turkish Ambassador has pointed out how Muslim law has emphasised the rights of women and children, how it has sought to do justice, and Turkish legislation, if I

might say so, has carried forward that principle by putting it on the statute book. It has emphasised this basic principle of Islamic law that justice should be done to women and children. He has rightly stated that the evolution of time brings about a change of law and each age must have its own interpretation—a very wise saying indeed.

My friend, His Excellency the Ambassador of U.A.R., has drawn our attention to the very radical changes which have been brought about in Egyptian law. They are based on social justice and liberalism. It is true that in enacting this law, the U.A.R. has relied on different Muslim jurists. However, the basic principle of the change has been the principle of justice, equity and liberalism.

My friend Mir Iqbal Husain has opened the floodagate, if I might say so, to change when he remarked, "What an injustice", when he was giving the case of heirs to a predeceased son. If you make that remark, and I think that it is permitted to you to change the law because it leads to injustice in that particular case, I do not see any reason why the same cannot be said in many other context. Let us ask the question whether in modern society, polygamy leads to injustice or not; if it does, then it must be prohibited. Of course, if you take the extreme view of Professor Nasr, that law is religion and that you cannot make any distinction between the secular and the religious part, then perhaps no change is possible.

As Professor Anderson has pointed out, in all Muslim countries in the Middle East, changes have taken place. Those changes have been explained and interpreted by different authorities. Professor Anderson rightly says that the dyke was breached in 1915 in the Ottoman Empire. That is a long time ago. Once the dyke was breached, the waters of reform—equality, liberty, and justice—came rushing in with the many changes in Muslim Personal Law in all the countries from 1915 onwards.

Professor Fazalur Rahman has stated that there is in reality no Muslim law being administered here in India today. What we have is not Muslim law but Anglo-Mohammedan law. One of the speakers said that only Muslim judges should administer Muslim law. With great respect, I do not agree. After all, the Privy Council administered it for many years. They were neither Hindus, nor Muslims nor Indians. I think many of their judgements are still looked upon as the finest interpretations of Mohammedan law.

So the only question is: What should be the machinery for changing Muslim Personal Law? It has been suggested that it must take a religious aspect and that people well versed in religion should advise the State or the Parliament whether such a law should be changed or not. If you accept my point of view, then a distinction must be drawn between the religious and secular aspect. The religious aspect cannot be touched. It is something personal to every Muslim in this country. But the secular aspect is entirely different from the religious aspect. If the secular aspect of the law can be changed, then the only authority to change it is public opinion—in this country, Parliament, which represents public opinion, and in the election of which 50 million Muslims have as much a share as other fellow-citizens. Therefore, it is all a question of what your approach to the question is. If you accept the proposition that personal law has this secular aspect, secular content, then that can be altered by the secular authority, specially in a country which is not theocratic but secular. In a country where Islam is the official religion, the position may be different. But in our country, which is a secular state and where there is no official religion, our approach must be different. I would appeal to my Muslim friends to adapt themselves to the conditions prevailing in this country, to the secular society in which we are living and where we enjoy the same rights as our Hindu fellow-citizens.

LIST OF PAPERS PRESENTED TO THE CONGRESS[1]

SECTION I : EGYPTOLOGY

BADAWY, ALEXANDER : The excavation of the fortress at Aksur by the University of California : first season (1962-63).
BAER, GABRIEL : Egyptian guilds in modern times.
BAUMGARTEL, ELISE J. : Merimda.
*BOTHMER, BERNARD V. : The corpus of late Egyptian sculpture : origins of ancient portraiture.
*BOUSTANY, S. : Bonaparte as a journalist in Egypt.

*DE RACHEWILTZ, BORIS : Some aspects of Egyptian magic and survivals of rituals in Africa.
DE WIT, CONSTANT : Some remarks concerning the so-called 'Isis' in the Museum Vleeshuis-Antwerp.
DONADONI, F. S. : À propos de l'histoire du texte de 'Merikarê.'

EDWARDS, I.E.S. : The future of the Annual Egyptian Bibliography.

HEERMA VAN VOSS, M. : On the meaning of the shipping of sand by the Shawabtis.

JAIN, RAMCHANDRA : Śramaṇic foundations of ancient Egypt.

KĀMIL, MUSTAFA : The setting for Muḥammad Farīd's assumption of leadership of the Egyptian National Party.

*LECLANT, JEAN : Some relations between Nile Valley and India.

*MOSCATI, S. : Italian Archaeology in the Near East.

PIOTROVSKY, B. : Wadi Allaki—Der Weg der alten Zu Den Goldminen Nubiens.

RATHMANN, L. : Some remarks on the stay in Germany of Muṣtafā Kāmil, Muḥammad Farīd and other leaders of the Egyptian movement for independence.
ROSENVASSER, A. : Excavations of the Ramesside temple at Aksha, Nubia, Republic of the Sudan : their contribution to the history of the place and period.

SANKARANANDA, SWAMI : The Satvatas on the Egyptian throne (from B.C. 3315-B.C. 525).

*WAKANKAR, V. S. : A Brahmi inscription from the National Museum, Cairo.

SECTION II : SEMITIC STUDIES

A. BABYLONIAN STUDIES

BARNETT, R. D. : The Bronze gates of Ashur-nasir-pal II.

CHÉHAB, MAURICE : Les Decouvertes archeologuiques au Liban et les horizons qu'elles ouvrent.

*DAS, S. R. : Origin and dispersal of early cultures in Western Asia and India.

FALKENSTEIN, A. : Gudea of Lagash.

GOETZE, A. : The Kassite dynasty and Near Eastern Chronology.

JAIN, RAMCHANDRA : Śramaṇic foundations of ancient Sumer.

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[1]Papers not read are shown by an asterisk.

KLENGEL, H. : Asiru of Amurru and his position in the history of the Amarna Age.
KRAMER, S.N. : The sacred marriage : a panoramic view of the Sumerian evidence.

LAMBERT, W.G. : Origins in ancient Mesopotamian society.

RAO, S.R. : Contacts between Lothal and Susa.

TSERETELI, K.G. : On the comparative-historical study of the category of tense in modern Aramaic dialects.

B. HEBRAIC STUDIES

*ANKORI, Zvi : Problems of the writing of the History of Jews in the Ottoman Empire.

BERNHARDT, KARL-HEINZ : Remarks on the political situation in pre-Israelite Palestine.
*BÖHM, RICHARD : The Hebraic stone-inscription from the region of Herat.

FOHRER GEORG : Das sogenannte apediktische Recht in Alten Israel (The so-called apodictic law in ancient Israel).

GREENFIELD, JONAS C. : Stylistic aspects of the Sefireh inscriptions.

HAMMERSCHMIDT, E. : Die Edition der aethiopischen Texte aus dem Nachlass von Sebastian Euringer (1865-1943).

*KATSH, A.I. : Unpublished poems by leading Hebrew poets of the Golden Age of Spain.

LESLAU, W. : Linguistic principles of Argots Ethiopien.

*MIRSKY, S.K. : The nature and scope of the Book Sheeltot.

POPE, MARVIN H. : The Goddesses Anat and Kāli.

RABIN, C. : Towards a Descriptive Semantics of Biblical Hebrew.
REVENTLOW, H.G. : A grammatical solution of the Cultus Question in Is 1.
ROTH, W.M.W. : The Anonymity of the Suffering Servant.

SCHEDL, CLAUS : Mystical or Historical Numbers in the Book of Daniel.
SWAUGER, JAMES L. : Philistine Ashdod—excavations and implications.

WAGNER, EWALD : Die Möglichkeit der Entstehung einer *yeqatel*-Form im Südsemitischen.

SECTION III : HITTITE AND CAUCASIAN STUDIES

BERBEKOV, KH. M. : Transition to Socialism of Kabardino-Balkarias peoples.
BONFANTE, G. : Indo-Hittite : a pseudo-problem.

CHIKOVANI, M.Y. : The theme of a youth seeking immortality in ancient folklore and literature.

*GIMBUTAS, MARIJA : An Indo-European homeland area—archaeological basis.

HAHN, E. ADELAIDE : Aspect in Hittite.
HARMATTA, J. : New evidence on the Scythio-Urartean relations.
HUSSEINOV, ISMAIL : On non-capitalistic way of development of Azerbaijan Soviet Republic.

KRUPNOV, E. : The cultural unity of ancient Caucasus and the Caucasian ethnic unity.

*SALIA, K. : Centres culturels Géorgiens en Orient (oeuvres des moines et des monastères).
SCHMIDT, KARL HORST : Tempora im Georgischen und Indogermanischen Sprachen.

SECTION IV : ALTAIC STUDIES INCLUDING TURCOLOGY

AALTO, PENTTI : Binoms in Tokharian and other Central Asiatic languages.
AYALON, DAVID : The military reforms of Calif Al-Mutasim.

CZEGLÉDY, K. : Old Turkish Historical Geography.

ESIN, EMEL : Turkic and Ilkhanid universal monarch representations and the *cakravartin*.

FINDIKOĞLU, Z.F. : The westernization of economic thought in Turkey.

GABAIN, ANNEMARIE VON : Funeral rites in old Turfan.

HAYIT, B.: Two renowned names in modern literature of the Üzbek Turks of Turkastan: Qadīrī and Čolpan.

*ITZKOWITZ, NORMAN : Abdül Kerim Paşanin Sefaretnamesi.

KARA, G. : A special type of stem in Mongolian.

LATTIMORE, OWEN : Erkent and Argon as tribal names.

MENGES, KARL H. : The Dravido-Altaic relationship.
MILLER, A.F.: Disintegration of the military fief system and attempts at reforms in the late 18th-early 19th centuries.

NAIMUDDIN, S. : Influence of Hafiz on the 17th century Turkish poetry.

PRITSAK, OMELJAN : Two migratory movements in Eurasian steppe (9th-10th centuries).

RAMAZANOĞLU, N. : The Turcoman Varsak tribe and their Varsagi.
RUBIN, B. : Zu den orientalistischen Desiderata der Frühgeschichte Osteuropas.

SINOR, DENIS : On the words for 'writing' in Central Eurasia.

TOGAN, ZEKI V. : About the campaign of Indian Khalach-Turks against the Keraits of Mongolia in the northern Tibet in the year 1205-06.

SECTION V: IRANIAN STUDIES

AHUJA, Y. D.: A study of the final 'H' in modern Iranian languages.
AINI, K. S.: Concerning the study of the classical Persian-Tadjik epic (a unique manuscript of *Shahriyar Namah*).
ALIEV, RUSTAM: Innovation in contemporary Persian poetry (Rhythmic foundations of Verse).
ANKLESARIA, P. K.: Discovery of a Pahlavi Ms. (BK) of *Dādestān-Ī-Dīnīk*.

BARR, KAJ: Avesta interpretation.
*BATLIVALA, S. H.: A plea to reorient studies in Iranian language and literature.
BAUSANI, A.: Continuity and break in the history and cultural traditions of Iran.
BAYANI, MEHDI: An unknown Persian Anthology of the 8th century A.D.
*BODE, D. F. A.: The word '*Kəhrp*' in the *Avesta*.
BRAGINSKY, J.: East-West synthesis in Goethe's Divan and Classical Persian poetry.

CHATTOPADHYAYA, K.: Can we accept the traditional date of Zarathushtra?
CHOPRA, HIRA LALL: Indian Classics in Persian.

*DICKSON, MARTIN B.: The alleged sectarian factor in Safari-Uzbek relations (1524-40).

*ELGOOD, C.: A Safavid medical cipher.
ELWELL-SUTTON, L. P.: The role of the Dervish in the Persian folk-tale.

FALK, ADA MARYLA: Who or what is Ariman?
FARMAN-FARMAIAN, HAFIZ: Persian travel accounts of the 19th century.
*FARMAN-FARMAIAN, HAFIZ: Persian constitutional historiography.
*FAZLULLAH, S. M.: *Mudhakkir-i-Abbab* of Kh. Hasan Nithari Bukhari.
*FIELD, HENRY: Across Baluchistan-West Pakistan.
FISCHEL, WALTER J.: Pre-Islamic Iran as described by Ibn Khaldun.
FRYE, R. N.: The charisma of kingship in ancient Iran.

GAFUROV, B. G.: Cultural revolutions in Soviet Central Asia and its specific features.

HASAN, SYED: Aslchi—an unknown Persian poet of the 17th century.
HUMBACH, HELMUT: New materials on Bactrian language.

JEFFREY, A. A.: New trends in the Balochi language.

KANGA, M. F.: A study of the first two chapters of the First Epistle of *Manuščihr Gōšnjamān.*
KAPADIA, D. D.: What is the correct Avesta text of Khordad (Avaedad) Yasht, para 6 of Khordah Avesta.
KAZIMI, M. R.: Humayun in Iran.
KEDDIE, NIKKI R.: British policy and the Iranian oppositions: 1901-07.
KIEFFER, C. M.: The linguistic atlas of Afghanistan.
KLÍMA, OTAKAR: Some questions connected with a Pahlavi Dictionary.

LORENZ, MANFRED: Participle construction as a characteristic distinguishing the Tajik language from the Persian.

MAZDA, A. A.: The archaeological history of Rings in Iranian art.
MINOCHEHR HOMJI, N. D.: Seeds of Pastoral Theology in the *Holy Gathas.*
*MINOCHEHR HOMJI, N. D.: The treatment of Agni in Vedic literature (with parallel references from *Avesta).*
MIRZA, H. K.: Sogdian plural suffix in Pahlavi.
MIRZOYEV, ABDULGHANI: Facts of the history of literary contacts between Mawarannahr and India in the second half of the 16th and the beginning of the 17th century.
MOVAGHAR, M.: Peculiarities in *Divane Seyyede Sajjad.*

NAIMUDDIN, S.: Influence of Rumi on Urdu poetry.
NARIMAN, F.: The Iranian traditional view of the advance of decadence through ages.
NASR, S. H.: Suhrawardi and the significance of illuminastic philosophy.
NAZIR AHMAD: Some historical light on Makran.
*NEGAHBAN, EZATOLLAH: Marlik excavations.
NIZAMUDDIN, M.: A rare illustrated XVIth century Manuscript of the *Gulistan* of Sa'dī in the Sayedia Library, Hyderabad.

OSMANOV, M.N.: On the methods of compiling structure-frequency vocabularies as exemplified by the Rudaki vocabulary.

*PAKHALINA, T. N.: On the system of vowel phonemes in Kabuli-Persian (some results of experimental investigation).
PAPER, HERBERT H.: The Verb Stem System of Modern Persian.
PAUL, H. C.: 'Umar Khayyām as a philosopher-linguist.
PAVRY, JAL: Obiter Dicta Indo-Iranica.

RAHMAN, M.: Criticism of poetry in Persian literature.
REDARD, GEORGES: Atlas linquistique des parlers iraniens: 1960-1963.
RISHTIN, S.: A short history of Pashto prose.
*ROMERO, M. A.: Loftiness of the Oriental soul—a study about Iran.

SCHLERATH, B.: The New Avesta Dictionary.
SHAH, MIR HUSAIN: Some rare Pashto and Persian Manuscripts.

SHPOON, S.: Pashto oral literature.
STRONACH, D. B.: Excavations at Pasargadae.

TANDON, B. N.: Anglo-Iranian relations with a special reference to the question of transfer of Herat (1879-80).
TARA CHAND AND ABIDI, S. A. H.: *Panchakhyana.*
TARAPORE, J. C.: *Gāuš Bagā Xāremno.*

WAKANKAR, V. S.: Pre-Aśokan inscriptions outside India.

YAZICI, T.: An unknown source on the life and principles of a *Qualantar* (Sufi).

ZARRINKOUB, A. H.: À propcs de la cuisine iranienne à traverse le siècles.

SECTION VI: INDOLOGY

A. VEDIC STUDIES AND INDUS CIVILIZATION

AGRAWALA, V. S.: The traditional approach to Vedic interpretation.
ALSDORF, LUDWIG.: The *ākhyāna* problem reconsidered.
*APTE, V. M.: A *Khila*-hymn, which not so *Khila*, after all !

BALASUBRAHMANYAM, M. D.: The accentuation of *Arya-* in Pāṇini and the *Veda.*
BANERJEA, A. C.: *Ajāmi* in the Saṁhitās.
BHAGAVAD DATTA: Mohenjodaro and Harappa—remnants of an Asura Culture.
BHAGWAN DASH: Indian system of Medicine—Ayurveda.
BHARATI, H. L. N.: Legend of *Suparna* through the ages.
BHATTACHARYYA, D.: The *Brahmaveda* and the *Brahmasūtra.*
*BHAWE, S. S.: Vedic language and Pāṇini.
BISWAS, S.: *Avagraha* in Vedic and Classical Sanskrit.
BON MAHARAJ, SWAMI B. H.: The uniqueness of the Vedic reading.
BROWN, W. NORMAN: The theories of creation in the *Ṛgveda.*

CHATTOPADHYAYA, K.: Was '*a*' a close vowel according to Pāṇini?

*DANGE, S. A.: Three stages in the advent of Soma.
*DANGE, S. A.: The Great Roar in the Ṛgveda.
*DAS, S. R.: Aryan authorship of Painted Grey Ware.
DAVANE, G. V.: An analytical study of *Samudra* in the Ṛg-veda.
DESHMUKH, P. R.: Indus civilization and Ṛgveda.
DEVASTHALI, G. V.: Epithets of Ṛbhús in the Ṛg-veda.
DIWEKAR, H. R.: Chronology of Ṛgvedic Sūktas.
DVIVEDI, K. D.: अथर्ववेद-कालीन राजनीति और शासनप्रणाली (Atharvavedic Polity).

ESTELLER, S. J.: Ṛgvedic Text-reconstruction.

GUPTA, S. K.: Monosyllabic origin of the Vedic language.
*GUPTA, SNEH LATA: The *Nau* in the Vedic literature.

HARSHE, R. G.: Mount Meru: the homeland of the Aryans.

JAIN, RAMCHANDRA: The Great Paṇi people.
JAMBUNATHAN, M. R.: Krishna-Angirasa or an ancient Tamil Rishi (a study of Ṛg veda, X 42-44).
*JAMBUNATHAN, M. R.: Two Atharva Rishis of Rg. Veda.
JHA, C. K.: स्पष्टग्रह का नवीन विवेचन (New explanation of *Spashṭa-graha*).
JOSHI, H. C.: God as the author of the Vedas.
*JOSHI, NIBHA: The significance and aesthete of colour and form in Vedic literature.

Joshi, S. D.: Patañjali's definition of a word—an interpretation.
Joshi, S. R.: *Mani-mantraushadhi*'s experiments in *Ayurveda*.
Joshi, V. L.: Pāṇini and the Pāṇinīyas on *Saṁhitā*.

*Kalia, R. N.: Mistakes of Max Müller.
Kashikar, C. G.: The Vedic sacrificial rituals through the ages.
Kinjawadekar, S.: वेदोऽखिलो धर्ममूलम् (Vedic literature).

Laddu, S. D.: Pāṇini and the *Akālakaṁ Vyākaraṇam*.

Mahendra Kumar Muni: India's nomenclature.
Mehendale, M. A.: *Sūre duhitā*.
Misra, S.: Uniqueness of Indian culture.
Misra, Vidya Niwas: Vāk legends in the Brāhmaṇa literature.
Mitra, J.: भारतीय चिकित्साशास्त्रे दार्शनिक-प्रस्थाना नामध्ययनम् (Study of Philosophical Material in Indian Medicine).
Modak, B. R.: *Nakṣatra-Kalpa*: the first *pariśiṣṭa* of Atharvaveda.
Morgenroth, Wolfgang: The so-called traces of Laryngeals in Vedic Sanskrit.

*Palekar, V. K.: Vedic research.
Pandey, Yogesh: The problem of interpretation of the Ṛks alluding to the doctrine of transmigration in the Ṛgveda.
*Prabhu, R. K.: Five numerical links with the prehistoric past (16—24—40—64—86).

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*Rao, M. Raja: Arctic year of Vedic Āryans.
Rao, S. R.: Shipping and maritime trade of the Indus people.
*Ray, S. K.: Indus script.

Sahasrabudhe, M. T.: *Maya* and *Saci* in the Ṛgveda
Sankarananda, Swami: The decipherment of sixteen hundred seal inscriptions of Mohenjodaro and Harappa.
Sastri, K. N.: The Indus Valley Civilization and the Atharvaveda.
*Schlerath, B.: The Asvins and the Third function.
*Sen, B. C.: Harappan Culture in Rajasthan and Vedic and Epic traditions.
Sharma, A.: Derivation of *Mayura*.
Sharma, B.R.: √man in the Ṛgveda.
Sharma, M.M.: वेदानां मूलपाऽस्य प्रामाण्यम् (Authenticity of the Vedic Texts).
Shende, N.J.: The Brahman in the Brāhmaṇas of the Ṛgveda.
Singh, S.D.: The Vedas and war—justification or apology?
Singhal, G.D.: Surgical ethics in Ayurveda.
Singhal, J.P.: Prehistoric Aryans and other nations in Indian traditions supported by Greek-history and archaeology..
Subba Reddy, D.V.: Exchange of medical knowledge between Oriental nations in ancient times.

*Tulsi, Acharya Sri: श्रमण-संस्कृति का प्राग् वैदिक अस्तित्त्व (Pre-Vedic existence of Śramaṇa culture).

Ursekar, H.S.: War machine in Ancient India.

Velankar, H.D.: Word-economy and Ṛgvedic interpretation.
*Venkateswaran, C.S.: On the two Vedic words Śrī and Lakṣmī.

Wayman, Alex: Four periods in the history of Indian Astrology.
Wijesekera, O.H. de A.: The etymology and significance of Ṛgvedic *Khādi*.

B. CLASSICAL SANSKRIT

AWASTHI, A.B.L. : Age of *Mudrā-rākshasa*.

BAJAJ, OM : A literary study of the *Haravijaya*.
BAK, KUN-BAE : कालिदासीयं मेघदूतमधिकृत्य (Meghadūta of Kālidāsa).
BANDYOPADHYAY, PRATAP : Similies in the Naiṣadhacarita.
BANERJEA, J.N. : The Paurāṇic account of Ṛishabhadeva and Buddha.
BANERJEE, S.R.: Caṇḍīdeva's *Prākṛta-dipikā*, a commentary on Kramadīśvara's Prakrit Grammer—identical with the Vṛtti of Jumaranandi.
BHARGAVA, P.L. : The Mṛicchakaṭikam and the Cārudattam.
BHAYANI, H.C. : Four old and medieval Indian versions of 'The Magic Bird-heart'.
BIRA, SHAGDAR : Monogolian commentaries on Dandin's Kāvyādarśa.
BISWAS, A.S. : Vocabulary and Similies in Bhāgavata Purāṇa.
BONGARD-LEVIN, G.M. AND VOLKOVA, O.F.: The Kuṇāla legend and an unpublished Aśokāvadānamālā Manuscript.
BULCKE, C. : Śūrpaṇakhā in the Rāma-story.

*CHATURVEDI, S.P. : A critical examination of a *sūtra* of Pāṇini's Grammer.
CHAUBE, RAM KUMAR : The date of Kālidāsa (a new approach).
CHAUDHURI, J.B. : The history of the Dūta-kāvyas of Bengal with special reference to the Pantha dūta.
CHAVARRIA-AGUILAR, O.L. : The status of zero in Pāṇini.

DATTARAY, R.B. : Kṣattṛ—a State-Functionary of Ancient India.
*DESHPANDE, G.T. : Contemporary background of Dhvanyāloka.
*DIKSHIT, R.K. : Conception of State in the Smṛtis.
DONIGER, W. : The morality of Indra in the Mahābhārata.
*DUTTA SASTRI, K.K. : A note on the metres in the Bharatan Pūrvaraṅga.
DWIVEDI, G. : Geographical data in the Kāuṭilīya Arthaśāstra.
DWIVEDI, RAJENDRA : The date and life of Amarasiṁha.
*DWIVEDI, RAJENDRA : A survey of Sanskrit Lexicon literature.
*DWIVEDI, RAJENDRA : Commentators of Amarakośa.

GHATAGE, A.M. : The author of Śṛṅgāravairāgyataraṅgiṇī.
GOSWAMI, K.G. : Kauṭilya and Kālidāsa.
GUPTA, ANAND SWARUP : The problem of interpretation of the Pūraṇas.
GUPTA, C.B. : Sanskrit poetics—a comparative study of different schools.

*HAZRA, R.C. : The basic authorities on legal administration as recognised by Kauṭilya.
*HERBERT, JEAN : The *yoga* of Kuntī in the Mahābhārata.

IYER, K.A.SUBRAMANIA : Bhartṛhari on *Vyākaraṇa* as a means of attaining *Mokṣa*.

JAIN, G.C. : Vidyānanda's Satyaśāsanaparīkṣā.
JAITLY, R.S. : कामस्य शृंङ्गार-रसे परिणतिः (Transformation of *kāma* into *śṛṅgāra*)
JHA, T. : Some forgotten litterateurs of Mithilā.

*KANGLE, R.P. : Kāmandaka's Nītisāra.
*KARMALKAR, V. R.: Probable date of Adhyatma Ramayan.
KIMURA, HIDEO : On Kālidāsa literature (especially on the three plants, Ketaka, Kumuda and Kiṁçuka).
*KULKARNI, V.M. : The sources of Hemachandra's Kāvyānuśāsana.

MISHRA, HARI RAM : The Vaśiṣṭha Saṁhitā.
MITRA, S.K. : Elements of social justice in the Paisacha marriage.
*MUKHERJEE, PRABHATI : A note on Draupadi in the Mahabharata.

NAGAR, R.S. : व्यञ्जनाविषये महिमभट्टमतम् (Mahimbhaṭṭa and the theory of *dhvani*).

NAGENDRA: Tragic pleasure or the enjoyment of the pathetic sentiment in Indian poetics.
NARAHARI, H.G.: Some old Sanskrit maxims.

PALSULE, G.B. : *Saṁjñā* in Pāṇini.
PANDYA, J.J. : The concept of *Rasa* and the part played by suggestion in it.
PARADKAR, M.D. : Similes in Śaṅkara's Bhāṣya on the Muṇḍakopaniṣad.
PATWARDHAN, M.V. : A new interpretation of the word *varna*.
POWERS, HAROLD S. : The twenty-two *Śrutis* of the *Nāṭya-Śāstra*.

*RATNAM, KAMALA : Kālidāsa and the problem of women of his times.
RAY, BANI : Rôle of women in the study of Sanskrit in the first half of the 19th century (1800-1850).
REVANASIDDAIAH, K.M. : Karnatak's contribution to Sanskrit.
ROY, SOURIN : Encounter between Indian and Hellenistic statecraft during the 3rd century B.C.

SAGRERA, ANTONIO B. : Kalidasa in Spain.
SAINI, R.S. : The concept of *daṇḍanīti* in Manu and Kauṭilya.
*SANDESARA, B.J. : Śrīpāla—the blind poet-laureate at the court of Siddharāja Jayasiṁha (1094-1143 A.D.) and Kumārapāla (1143-1174 A.D.) of Gujarat.
SARMA, K.V. : Textual criticism in ancient India.
*SATYAVRAT : Onomatopoeia in the *Yoga-Vasiṣṭha*.
SEN, NABANEETA : Comparative studies in Oral epic poetry and the *Vālmīki Rāmāyāṇā* : a study of the *Bāla-kāṇḍa*.
SHANBHOGUE, B.L. : Puñjarāja of Mālwa.
SHARMA, M.M. : Some observations on the *sphoṭa* theory.
*SHARMA, R.S. : Scientific literature in Sanskrit Manuscripts.
SHASTRI, B.N. : Kāmarūpa School of Dharma Śāstra.
SHASTRI, VIDYADHAR : हरिद्विजः कविः (Poet Haridvija).
SHUKLA, K.S. : Some politicians of Sanskrit dramas.
SHUKLA, N.S. : Posteriority of the Rāmāyaṇamañjarī to Bṛhatkathāmañjarī of Kṣemendra.
SRIRAMAMURTI, P. : The concept of *Camatkāra* in Sanskrit poetics.
STERNBACH, LUDWIK : On the *kāvya*-portions of the Śivadāsa version of the Vetālapañcaviṁsatikā.

*THIEME, PAUL : Varuṇa in the Mahābhārata.
*TOMAR, R.S. : Apabhrmsa and Bhojadeva.
TRIPATHI, R.S. : Pāṇini's concept of Vibhāṣā.

UPADHYE, A.N. : The problem of Pūrvas : their relics traced.
UPADHYE, P. M.: Geography known to the Paumacariya.

VARMA, SATYA KAM : Bhartṛhari as a linguist and grammarian.
VENKATACHALAM, V.: A new approach to Kālidāsa being a fresh evaluation of his works according to some canons of western literary criticism.
*VENKATA RAO, N.: Udāharaṇa in Sanskrit literature.

WILHELM, FRIEDRICH: Arthaśāstra and Tantrākhyāyika.

C. RELIGION AND PHILOSOPHY

ARYA, DEVAKANYA: A note on the term Acintya Bhedābheda.

BANERJEE, BISWANATH: Place of *karuṇā* (compassion) in Buddhism.
BAPAT, P. V.: Discovery of a Sanskrit text: *Vinaya-sutra*.
BHATTACHARYYA, J. B.: Vācaspati Miśra's misinterpretation of the Sāṁkhya theory of perception.

CHATTERJEE, ASOKE: Sin—as personified in early Sanskrit texts.
CHAUDHURI, ROMA: Brahman-Jiva-Jagat relation: a unique theory.

CHAUDHURI, SUKOMAL: Maitreya Buddha as depicted in the Anāgatavaṁsa and the Maitreya-Avadānam.
CHAUDHURY, BINAYENDRA: *Sati* (mindfulness) in Buddhism.
CHOUDHURI, N. N.: भगवत्या दुर्गायास्तत्त्वं रहस्यञ्च (The Philosophy of Durgā).

*DAVE, T. N.: Aspects of Saivism.
DERRETT, J. D. M.: The Mahāparinirvāṇa Tantra and the modern Indian law.
DESHPANDE, N. A.: Jaina concept of an ideal student.
DESHPANDE, Y. K.: Place of the Mahanubhava philosophy amongst the branches of the Vedant philosophy based on the Vedic texts.
*DIKSHITAR, T. A. V.: Some aspects of Indian philosophy.
DIWAKER, S. C.: The antiquity of Jainism.
DWIVEDI, R. C.: Kashmir Śaivism and Tantric Buddhism (a study in comparative mysticism).

FALK, ADA MARYLA: Antiquity's earliest system of Astronomy.
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*AIYAPPAN, A.: Indian culture.
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E. MODERN INDIAN LANGUAGES AND LINGUISTICS

*ANEJA, P. L. Nānakacandrodaya.
*ARASARATNAM, S.: A note on Periathamby Marikar—a 17th century commercial magnate.

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*CHAKRAVARTY, AMIYA: Tagore as an artist and humanist.
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*NAYAR, S.K. : Gesture language with special reference to the art of Kathakali.

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*PALIT, KAJAL, : Kālidāsa's Prākṛt and the Basim copper plates inscription.
PATIL, G.M. : Compounds in English and Sanskrit.
PILLAI, K. RAGHAVAN : The adjective in Malayalam.
*POBOZNIAK, TADEUSZ : The system of Hindi numerals.
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*SATHASIVAM, A. : Primitive Tamil and Proto-Dravidian.
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VAUDEVILLE, CHARLOTTE : Bārah-māsā : a comparative study.
*VENKATA RAO, N. : Studies in Mayūra Sūrya Daṇḍaka—a forgotten work of Mayūra.
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*WOLCOTT, LEONARD T. : Hanumān in the Tulsīkṛt Rāmacaritamānasa and in Bhojpurī folklore.

ZBAVITEL, DUŠAN : Folk-poetry and the Classical Bengali literature.

SECTION VII : SOUTH-EAST ASIAN STUDIES

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*BITARD, PIERRE : Metric system of the Cambodians.

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ABDEL-RAHMAN, AI'SHA: The problem of synonyms in the light of Quran.
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AL-HINDI, A.L. AL-SIDDIQI: بعض مسائل اللغة العربية في العصر الحاضر (Some current problems of Arabic language).
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*RASHEED, GHULAM DASTAGIR: Shah Wali Allah's synthetic approach in the reconstruction of religious thought.

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*USMANI, HAMMAD: Arab Medicine.

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SECTION X: AFRICAN STUDIES

ANAND, MULK RAJ: A note on African tribal art.

BEACHEY, R.W. AND AMIJI, H.M.: The Borah community in East Africa in the 19th and 20th centuries.

CHATTERJI, SUNITI KUMAR: Africanistics and Genocide.

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DAMMANN, ERNST: The designation of animals appertaining to the 3rd and 4th noun classes in the Bantu languages.

*FUSELLA, LUIGI: Amharic language.

HARRELL, RICHARD S.: Grammatical innovation in Moroccan Arabic.

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OKHOTINA, N.V.: The morphemic structure of the verb in Swahili.

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*SMYTHE, H.H. AND SASIDHORN, NIBONDH: Asia and Africa: selected aspects of the pattern of Communism.

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